SEAVEN HELPES TO HEAVEN

Shewing

1. How to auoide the Curſe.
2. How to beare the Croſſe.
3. How to build the Conſcience.
4. How with *Moſes* to ſee *Canaan*.
5. *Simeons* dying Song, directing to liue holily and dye happily.
6. Comforts for Chriſtians againſt diſtreſſes in Life, & feare of Death.
7. Feruent Prayers to beare ſickneſſe patiently, and dye preparedly.

The third *Edition*: corrected and enlarged by *Stephen Ierome*, late Preacher at St. *Brides*.

Seene and allowed.

Iob 14. 14.

All the dayes of my appointed time will I waite till my change come.

Naſcentes morimur, finiſq; ab origine pendet.

LONDON,
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HELPS TO HEAVEN.

BRITISH MUSEUM

To the Christian and well-affected Reader.

CHristian Reader not many daies since the maine matter, for the ground and substance in these united Tractates accidentally came to my hands in scattered papers, as Anomists, and Acephalists; nameless, yet blameless Orphanes wandring like peregrinating Pilgrims, unknowne (a) from whom in their penning, or (b) to whom they appealed as Patrones in their protecting: yet finding their faces set as travelling towards Sion: The first a Golden Trump sounding an Alarum, forewarning to anoyd the curse: The second (with (c) Simon Cyreneus) patiently and penitently carrying the Crosse. The third so conforming thy conscience that it shall not crosse thee heere, nor curse thee hereafter. The fourth, so preparing thee for death, that thou mayest haue a blessed passage into everlasting life, for which I haue beene traduced as though I had deckt my Booke with the plumes of other mens

a Terminus a quo.
b Terminus ad quem.
c Mat. 27.32. Mark. 15.21.

Labours : Whereas that whatsoeuer was inserted in that passage, was taken out of a Manuscript, by a speciall Friend, and not by me : I confesse, (for the good-will I beare and haue borne both to the Countrie and Countrie-men, and Citizens of the Celestiall Ierusalem) *I more willingly gaue them entertainement and harbouring, euen in the house of my heart ; and looking not cursorily, but (as we vse to doe and deale with strangers) more curiously into their qualities, conditions, carriage and deportment ; I found them better affected then many superstitiously popish infected Penitents : euery way sympathizing, with the* (d) *Canons of a Counsell concerning pilgrims being holy, heauenly minded, zealous penitent, abstemious, chaste without redundance of superfluous and luxurious words ; (with which so many forraine Neotericke, Papisticall and Atheisticall Bookes are euerywhere fraught and infected) and (like the best* Bernard *in one of the worst ages) exceedingly deuoute ; wherein my iudgement on the sodaine could, or my ministeriall imployment would permit. I haue set to my helping hand and heart, and best art to direct and protect these rurall religious Trauellers : If I were so wise, or so worthy to counsell the (good Reader) wherein I cannot command, thou shouldst be more priuate and inward with them, vsing and perusing them throughly* in cute & in corde ; *which if thou dost affect, thou maist easily effect in the good expence of a few pence : The golden gaine will countervaile thy desires and their desert in a holy exchange : In the first thou shalt view (as in a glasse)*

d Concilium Mediolanum.

the damage and danger of sin: the consequent curse where sin is the precedent cause, the bitter fruit of sins forbidden tree flouring and fading like Ionas *Gourd or* (e) Sodoms *Apples: here, as in a Map, looke at hell and horror, the daughters of sinne the damned Mother; here view sinne dealing with thee, as the Iuye with the Oake the Moth with the garment, the Serpent in the bosome, the Viper in the dams bowels.* (f) Nero *with* Agrippina *killing the soule, in which it is entertained or retained bred or brought vp, that so seeing and fore-seeing the danger in the first preuenting or last repenting of sin, thou maist* betimes preuent these endlesse hell torments which euer after shall be fruitlesly repented and lamented, but neuer redressed: From the second thou shalt receiue instrumentally, (but from the spirit efficiently)* Ioy in Tribulation: *Comforts from the true conduit, sanctifying and seasoning (like* (h) Elisha's *salt, or the* (i) *Vnicorns horne) the bitter waters of thy humane wants and woes. Balme from* Gilead *in thy griefes, Mithridate for thy maladies, armor* (k) *of proofe for thy trials* (l) *stones out of the brook of the waters of life to woũd* Goliah, *consolations from the word in thy conflicts in life and in death, by the spirit of patience, and of prayer: from the third thou shalt be carryed into the inner roomes of* (m) S. Bernards *building, and there view all the beauties of a secret and a sacred Bethel, the portraiture of his pillers like those of* (n) *wisdoms house in* Salomon. *I meane the seauen sound props of a well-squared conscience, all which yet, if it be shaken with percipitate sins (like* (o) *blind* Sampson)

e Solinus Strabo.

f Suetonius

* Esto Prœmæthius.

h 2 King. 2. 20.

i Plinie Gesner.

k Eph. 6.

l Sam. 17. 40

m Bernard de interiori domo.

n Pro. 9. 1.

o Iud 16. 30.

it will ruinate like Dagons *house, and that which before was* Bethel, *proone* Bethauen, *or like* (p) Nimrods *Tower*, Babels *confusion: the house of God will be a house of vanity, a den of* (q) *Theeues: thou shalt find as speculatiuely here and* (r) *in others, so practically in thy selfe, that if conscience* (s) *the harts science be not a Bit to restraine thy sin, it will be a* (t) *whip for sin: Nay, as* Ambrose *hath it* (u) Iudex & vltor sceleris, *or as others*, Index vindex, Iudex animæ, *the witnesse, euidence, Iuror, Iudge racke and executioner of thy soule; an internall hell, as* Augustine *cals it: or as others, a prologue to hell, or a second hel, as it was to* (u) Cain, (x) Saul, a) Achitophel, Antiochus Epiphanes, (b) Iudas, Dionisius (c) Caligula, (d Nero, *and of latter times to* (e) Francis Spira Latomus, Eccius, *Cardinal of* Cresceee, Hoffmaster, *and others: in life and death as the Scriptures and Histories both* (f) *Ecclesiasticall and Ethnick record vnto vs: what more thou findest I wil not forestal, I loue not shews more then substãce, in Printing nor in Preaching; the truth is naked so is my heart, thou hast it as it is; neither altogether mine, nor as it is anything without me: God giue a blessing to it, and all other holy meanes to conforme thee from euill, to confirme thee in good, to decrease thy sins, & increase the grace of God in thee; to which grace commending thee and thy desires, desiring thy prayers, I rest till death,*

Thine and the Churches of God,

STEVEN IEROME.

p Gen.11.9
q Ier.7,11.
r M. Perkins his Treatise of conscience.
s Conscientia cordis scientia.
t Si non frenum flagium.
u Lib.7.44 Gen.4.13
x 1. Sam.15
a 2 Sam.17 23.
b Mat 27.5
c Dion.
d Suetonius in vita Neronis.
e Grenius Apotheg. moriētium.
f Zwinger theatrum humanæ vitæ. Lonicer. Theatrum historicum

The chiefe Contents of *euery Chapter conteined* in this Booke.

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The first helpe to Heauen.

Luk. 12. Ver. 58. 59.

Whilest thou goest with thine Aduersary to the Ruler, as thou art in the way, giue diligence that thou mayest be deliuered from him, lest he bring thee to the Iudge, and the Iudge deliuer thee to the Iailor, and the Iailor cast thee into prison. I tell thee, thou departest not thence till thou hast paide the vtmost mite.

VR Sauiour in this Chapter, hath diuersly exhorted all men to prepare themselues against the great and ineuitable day of Gods Iudgement; In the 39. and 40. verses, by the parable of the House-keeper, & the Thiefe:

and in the 46. & 47. verses, by the parable of the wicked seruant, who bett his fellowes in hope that his Master had deferred the time of his comming: In the 54. 55. and 56. by a parable drawne from their owne experience, Yee can discerne of the weather by the cloudes, saith our Sauiour. O ye hypocrites, why do ye not discerne this time? But they might say, How shall we prepare our selues against that day? I will tell you, saith he, and so he doth in these words which I haue read vnto you: If any man amongst you had an enemy who were able and ready to lay grieuous and dangerous matter to his charge, what course would he take with him? would he not pacifie that enemy, lest by his meanes, hee might bee brought before the Iudge, and receiue sentence of perpetuall imprisonment? So is it with euery man that liueth in the world; if while he liueth, he doth not put off, and rid himselfe of those things that may endanger his saluation after his death, he shall perish euerlastingly. This portion of Scripture consisteth in three parts: In the first is declared, that man hath an Aduersary. In the second, that this Aduersary must bee agreed withall: In the third, the danger that is like to fall vpon him that taketh no care to agree with this Aduersary.

CHAP.

CHAP. I.

Who are mans Aduersaries, and how.

FOr the first, Man hath an Aduersary. It will be obiected, that Man hath many Aduersaries; Neither may it be denyed: but man hath onely one Aduersary, who, because he cannot be conquered, must be wonne to be reconciled; and this is God, who being appeased, the purposes and plots of the rest are, maugre their malice, preuented, and their powers subdued, because they are that great Aduersaries vassals, and dare not frowne where hee their Lord vouchsafeth his fauour. If you please, by the way, I will muster them, and you shall see their number; and after we will view them all, and obserue their natures, that we may prepare to conquer them, and quiet him. They are fiue.

The first is the *Flesh*; the second, the *World*; the third, the *Diuell*; the fourth, the *stinging Conscience*; the fift, *God himselfe*.

How is the Flesh an enemy? The corruption of the Flesh appeareth in these three things; first the wicked and rebellious flesh is not partly, but wholly an enemy, filling the eyes with lust, the eares with idleneſse, the tongue with slaunder, the stomacke with gluttony, the heart with fury, the hands with oppression, the reines with vncleanneſse; the whole man from the crowne *Flesh.*

of the head, to the sole of the foote, with execrable corruption; according to the complaint of S. *Paul*, which he maketh of himselfe, *Rom.* 7. *I know that in me* (that is) *in this body of mine there is no good thing.*

Secondly, the flesh not onely hindreth vs in the sanctity of this life, but also robbeth vs of felicity in the next life, as it is in the 2 of *Cor.* the 15. Chap. *This I say brethren, that flesh and blood shall not inherit the kingdome of God.*

Thirdly, the flesh is not a forraine, but a nigh aduersary: It eateth at the same table with vs, it sleepeth in the same bed with vs, it walketh in the same fields with vs: And as our Sauiour saith, in the 18. of *Matth.* *A mans enemies are they of his owne household.*

World. *How is the World an enemy?* The World is an enemy to the godly, the World is an enemy to the vngodly: How to the godly? by persecuting them, How to the vngodly? by seducing them; Why doth the world persecute the godly? to driue them to impatience; and thorow impatience into despaire; and thorough despaire from the mercy of God: Why doth the world seduce the vngodly? to driue them to security, and through security into impenitency, and thorough impenitency from the glory of God. And therefore, whosoeuer will be a friend to the world, hee is an enemy to God, as it is in the 4. of *Iames.*

Diuell. *How is the Diuell an enemy?* The Diuell is a fraudulent

fraudulent enemy, the Diuell is a forcible enemy; & as *Austen* writeth, Doth the Lion roare? the roaring Lion is an enemy: Doth the Dragó lurke? the lurking Dragon is an enemy. But you may see the fraud of the Diuell in *Eue*; you may see the force of the Diuell in *Iob*: hee tempteth *Eue*, first, being a woman, that is, as *Paul* saith, being the weaker vessell, he tempted her not in the presence, but in the absence of her husband: he tempted her not in a common argument, but in an argument suteable to her humour, which was this, *Eritis sicut Dij*, Ye shall be like vnto Gods; wherein he promised more thē he could performe, according to the saying of our Sauiour in the 8. of *Iohn*: He is a lyar from the beginning, and the father of lyes: You may see the force of the Diuell in *Iob*, hauing leaue to torment that righteous man: it contented him not to driue away his cattell, but he would also kil his children, but he would also blow downe his houses, but he would also vexe his body, from the crowne of his head vnto the sole of his foote, but he would also stirre vp his wife and his friends to discomfort him; as it is written of him in the twelfth of *Apocal.* Woe be to the Sea, and to the Land, for the Diuell commeth downe amongst you, hauing great wrath, knowing his time is but short.

How is the stinging Conscience an enemy? As he that hath a bond forfeited in his hands is an enemy to his debter, still watching and waiting how

Stinging Conscience

to Heauen'

how to take his body and cast it into prison; so it is betweene a man and his conscience, all his vaine thoughts, all his idle words, all his euill deeds, the Conscience writeth vp readily, and them so written, the Conscience repeateth dayly; and them so repeated, the Conscience vrgeth importunately, euen vnto that which is written in the sixth to the *Romans*: What profit haue you had then in those things, whereof you are now ashamed? for the ende thereof is death.

God himselfe.

How is God an enemy? God of himselfe is not an enemy, but we haue made him an enemy, by neglecting his Iustice, by despising his mercy, by breaking his lawes, by greeuing his spirit, by dishonouring his Name, by renouncing his kingdome. Hence it commeth to passe that the Lord our God is a consuming fire; as it is in the 4. of *Deut*. *If his wrath be kindled, yea but a little, blessed are all they that put their trust in him*, as it is in the second *Psalme*, Dearely beloued in the Lord Iesus, consider these things, you see your enemies.

The Flesh is an enemy, the World is an enemy, the Diuell is an enemy, the Conscience is an enemy, God is an enemy: the Flesh is a naturall enemy, the World is an enticing enemy, the Diuell is a professed enemy, the Conscience is a secret enemy, and God is a iust enemy. The Flesh worketh vpon the spirit, the World vpon the Flesh, the Diuell vpon both, the Conscience

vpon

vpon all three, and God vpon all foure; The Flesh cleaueth vnto vs, as the Iuy to the Oake, the World waiteth vpon vs, as a parasite vpon his Master; the Conscience layeth vp our faults as a Register preserueth his Records; and God determineth of vs, as a Iudge, according to euidence produced; your enemies are many in number, they are mighty in power, they are full of experience; some haue mastred the Flesh, being afterward ouercome by the World; some haue ouercome the World for a time, being afterward vanquished by the Diuell; some haue vanquished the Diuell by the good counsell of their friends, being afterward affrighted with the horrour of their Conscience: And as for the last enemy, Who is able to answer the Lord our God one for a thousand? Let vs therefore seuerally consider the familiarity of the Flesh, the infection of the World, the inhumanity of the Diuell the inuincibility of the Conscience, the seuerity of the Lord: Let vs ioyntly consider the power of the Flesh, with the assistance of the World, the power of the World, with the assistance of the Diuell; the power of the Diuell, with the assistance of the Conscience; the power of the Conscience, with the assistance of the Lord: if these be all against vs, to worke sinne in vs, as the Flesh doth; to worke sinne in vs, as the World doth; to worke sinne by vs, as the Diuell doth; to record our sinnes, as the Conscience doth; to condemne vs for sinne, as

God muſt needs doe; How dare we liue as we do; ſome in wrath & anger, ſome in luſt & pleaſure, ſome in eaſe & idlenes, ſome in chambering and wantonnes, ſome in ſurfetting and drunkenneſſe, ſome in ſtrife and enuy, ſome in oathes and blaſphemies, as if there were no enemy comming againſt vs; as if there were no danger hanging ouer our ſoules. The Lord cryeth aloude in the 23. Deut. *When thou goeſt out to fight againſt thine enemies, thou ſhalt keepe thy ſelfe from euery liuing thing.* Hee ſaith ſo, but wee doe thus, the Fleſh tempteth vnto drunkenneſſe, and we drinke; the World tempteth to money, and we couet; the Diuell vnto murther, and we kil; the Conſcience grieueth, and we care not; God threatneth, and we feare not, that is, our enemies offer to ouercome, and we offer to be ouercome of them; and as it is in the Poet: *Aſpera &c.* we put our necks vnder the yoake. I beſeech you by the death and blood-ſhedding of our Lord Ieſus Chriſt, think vpon your enemies; ſome of them are within you, ſome of them are without you, ſome aboue you, ſome beneath you, ſome before you, ſome behinde you, ſome fighting, ſome ready to fight; do not cry peace, peace, in the middeſt of Warres, beware of ſodain incurſions; put on all the Armor of God, watch and pray, girde vp your loynes with abſtinence, compaſſe your affections round about with ſobriety; be wiſe againſt the policy, be valiant againſt the ſtrength, be vnwearied againſt

gainſt the puiſſãce of your enemies, faint not at any time, ſhrinke not at any place, ſtrike if there be need of courage, pray if there be need of ſupplicatiõ, liue in war with ſin, that ye may die in peace with God, ſhead the blood of the body, for the health of the ſoule, blow vp the trumpet of the new Moone, make a cheerfull noiſe, fight the Lords battel cõfidently, yeeld not for feare of perpetual bondage, gather your forces together both naturall and ſpirituall: adde vnto wit, vnderſtanding; & vnto vnderſtanding memory; and vnto memory, knowledge; and vnto knowledge, zeale; and vnto zeale, faith; & vnto faith, patience; & vnto patience, perſeuerãce: expecting the crowne of immortality, which is holden vp vnto all them that hold out vnto the end. It ſtandeth you vpon, deare Chriſtians, it ſtãdeth you much vpon, if ye be ouercome, you looſe your bodies and ſoules for euermore: Therefore as you loue your bodies, as you tender your ſoules, as you regard the eternall tranquility and ſaluation of them both, indeauor your ſelues that you may be deliuered from the aduantage of your enemies. Quench the inflamation of the fleſh, ſtay the conſpiracies of the world, croſſe the deuices of the diuell, put away the arguments of the conſcience, meet with the author of the Lord: meet with it, (that is) Iudge your ſelues that you be not iudged of the Lord, ſay what may be ſaid, doe what may bee done, ſtriue whileſt there is any ſtrength of nature,

The firſt helpe

ture, pray whileſt there is any ſparke of grace. and doubt not but that theſe enemies, that will not yeeld, ſhall be compelled, and that enemy that need not yeeld, ſhall be prouoked to haue mercy vpon you; according to that excellent promiſe that he himſelfe hath made: *Bleſſed is that man that endureth temptation when he is tried, he ſhall receiue the Crowne of glory which God hath promiſed to thoſe that loue him, as it is in the 4. of* Iames.

CHAP. II.

How foure of mans Aduerſaries are vanquiſhed, and the fift appeaſed.

BY this that hath beene ſpoken, we ſee that man hath many, yet only one great Aduerſary. In the ſecond place, we are to conſider: firſt the maner how; ſecondly, the time when; the firſt foure may, nay, muſt be preuented & vanquiſhed; the laſt, whoſe power is vnconquerable, wiſdome vnſearchable, iuſtice intolerable, may towards man be pacified. And firſt, for the maner how; the fleſh is quelled by mortification; the world vanquiſhed by faith; the diuell ouercome by reſiſtance: the ſtinging conſcience ſtrangled by holineſſe of life, God appeaſed by the death and paſſion of his deare Sonne.

Fleſh. Concerning the firſt enemy, I ſay, the fleſh muſt be quelled by mortification. So ſaith Saint

Paul

Paul. Col. 3. *Mortifie your earthly members*: How shall we doe that? Confesse the vglines of the flesh, reuiew the corruption of the flesh, reconcile the strangenesse of the flesh, put away lust, humble pride, extenuate gluttony, suppresse hatred, forbeare enuy, forgiue iniuries, dread the iudgements of God, imbrace the promises of God, vnderstand the truth of God, bee conuerted vnto the mercies of God, and know that he that soweth in teares, shall reape in ioy: so may ye pacifie the flesh by mortification.

But how shall we vanquish the world? by faith, so saith S. *Iohn*, Epist. 2. Chap. 5. *This is the victory which ouercommeth the world, euen our faith.* How shall we doe that? Beleeue in God, and not in the world, being afflicted, murmure not; being reproched, reuile not; being persecuted, faint not; being admonished, refuse not; being called, flie not: The outward word, the inward spirit, the holy Sacraments, the mighty Commandements, the liuing God entertaine and follow with reuerence; pray feruently, blesse instantly, giue cheerefully, forgiue willingly, repent hartily, suffer patiently, continue vnmouably. The Sanctuary, which is the house of faith; the Lords wisdome which is the guide of faith, the Lords mercy which is the comfort of faith, the Lords children which are the companions of faith, the Lords punishment which is the triall of faith, the Lords kingdome which is the recompence of faith, praise and preferre before

World.

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the earthly, dusty, smoaky, and vncertaine commodities of this life, and so ye shall be sure to ouercome the world through him, and by this meanes, who hath proclaimed it to all them that beleeue, be of good comfort, I haue ouercome the world, so may you pacifie the world.

Diuell. *But how shall we ouercome the diuell?* By resistance, so saith S. *Iames* in the 4. Chap. *Be subiect to God, but resist the diuell, and he will flie from you.* How shal we do that? Me thinks to resist him is a way rather to sharpen him, & he is too mighty for vs; neuer care for that, cõtemne him in your courage, course him in your faith, renounce him in your zeale; if he come vpon you, encounter with him; if he flie from you, follow him; if he speake you faire, suspect him; if he speake you foule, despise him; acknowledge the titles which the holy Ghost hath attributed vnto him, He is a murtherer from the beginning, hee is a lyer, and the father of lies, accuser of the faithfull, the prince of the ayre, the prince of darkenesse, the armed man, the great Leuiathan, a roaring Lyon, the great Dragon, an olde Serpent, hee is for all times, he is for all companies, graue with Councellers, desperate with Souldiers, vnchast with wantons, profane with Atheists; if any be merry he can sing, if any man be angry, he can sweare, if any man be holy, he can pray, if any man be sorry for his sinnes, he can helpe him to an haulter to hang himselfe, as he did *Iudas*. Be not hereupon the more afraide of him, but the more

more prepare against him; if he be strong, be ye so much the more valiant; if he be wise, be ye so much the more vigilant; if he be aloft, be yee so much the more carefull; if he set vpon you in meates, beware of gluttony; if hee set vpon you in sleepe, beware of idlenesse; if he set vpon you in preferments, beware of ambition; if he goe about to impouerish you, beware of impatience; if he goe about to enrich you, beware of pride; if hee goe about to kill you, put your trust in God; and as Saint *Paul* saith, in the 5. to the *Ephes. Giue no place to the Diuell*, so may wee pacifie the Diuell by resistance.

Stinging Conscience

But how shall we strangle the stinging conscience? By sanctimony of life: so saith Saint *Paul, Heb. 13. Brethren pray for vs, for we trust that we haue a good conscience, being desirous in all things to liue well.* How shall that be done? first know that you haue stained the conscience with the vncleannes of your former conuersation; the same you must repayre and rectifie by good works, make you friends of the earthly Mammon, giue no offence either to God or man, sinne not against your owne knowledge, loue one another in the loue of the Spirit, doe all things honestly, and according to order, be yee helpers one of anothers ioy, iudge not one another in meat or drinke, or in a peece of a holliday; consider that all things are cleane to them that are cleane, be not seared with a hot yron in your hearts, haue a care of your thoughts, words and deeds: hurt

no

The first helpe

no man, corrupt no man, circumuent no man, let your behauiour be alwayes in the presence of God: if your heart doe reprehend you in that you goe about, stay the course of it, if it giue assent in the Lord, tarry the end of it, be not hasty in doing euill, be not slowe in doing well, euer keepe an euen conscience, doe not staine it with lust, doe not corrupt it with bribes, doe not staine it with malice, doe not infatuate it with selfe-loue, doe not disguise it with hypocrisie, doe not puffe it vp with pride, doe not put it downe with despaire; but endue it, fill it with such things as wherein you may take ioy and comfort, when ye are departing this world, that when other men lye vpon their death-beds, and cry as *Cain* did; My sinnes are greater then the mercies of God, thē may you say as S[illegible]*ul* saith in the 23. of *Act.* *Men and brethren, I haue liued before God in all good conscience, euen vnto this day*; So may we pacifie the conscience by sincerity of life.

God. *But how may we pacifie the Lord?* by the passion and death of his deare Sonne, so saith Saint *Iohn*: Epist. 1. Chap. 4. *Herein appeared the loue of God towards vs, that he hath sent his onely begotten Sonne into the world, that we should liue by him*: How shall we doe that? first know, that by nature and of your selues you are all sinfull; *There is none that doth good, no not one*, as it is in *Psal.* 14. the sence and cogitation of mans heart is inclined to euil, euen frō his youth, as it is in *Gen* 8.

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the punishment hereof is labour and death, as it is written in the 3. of *Gen. But now in Christ Iesus ye that were a farre off sometime, are became nigh through the blood of Christ*: as it is in the 2, *Ephe. Would you therefore pacifie God? you must cloath your selues with the righteousnes of Iesus Christ*, you must quicke your selues with the death of Iesus Christ, you must iustifie your selues with the righteousnesse of Iesus Christ, you must saue your selues with the innocency of Iesus Christ; and because the Father hath said of the Sonne, *This is my beloued Sonne, in whom I am wel pleased*; and because the Sonne hath said of the Father; *Whatsoeuer you shall aske the Father in my Name, it shall be giuen vnto you*: I aduise you, in the Name of the Lord God, that ye enter through the bowels of the Sonne, into the loue of the Father, God; through the wisedome of the Son, into the glory of the Father, God; through the merits of his Sonne, into the mercies of his Father: In the Name of Iesus Christ, *aske and ye shall haue, seeke and yee shall finde, knocke and it shall be opened vnto you*: In the Name of Iesus Christ answer the rigour of the Law, claime the benefit of the Gospel: in the Name of Iesus Christ line vprightly, die peaceably, and be blessed eternally: I say in the Name of Iesus Christ, let no man presume to challenge any thing in his owne name; our sinnes are many, Christ hath abated them; they are mighty, Christ hath diminished them; they are red as skarlet, Christ hath

The firſt helpe

hath made them as white as wooll; his innocent ſoule, for our wretched ſoules; his holy head, for our fantaſticall heads; his pure hands, for our corruptible hands; his vnblameable behauiour, for our incorrigible behauiour; and our incorrigible impieties hath made a ſacrifice moſt ſufficient: all the ſheepe and oxen in the world, if they had beene ſlaine, nay if they had beene ſlaine for vs, could neuer haue done vs ſo much good: *For ſacrifice, and burnt offerings* (for ſacrifice and burnt offerings, I ſay, for ſin) *haſt thou not required.* Then ſaid I, *Loe I come*, as it is in the 40. *Pſal.* But what doe I talke of ſheepe, all the Princes and Nobles in the world if they had dyed, nay if they had died for vs, could neuer haue done vs ſo much good; for we haue all ſinned, and haue great need of the glory of God, as it is in the 1. of *Rom.* and the caſe ſtanding thus with vs, that all haue ſinned; how could the ſinfull father, for the ſinfull child; the ſinfull maſter, for the ſinfull ſeruant; the ſinfull husband, for the ſinfull wife; make a ſacrifice worthy of the loue of God? but one Ieſus, vnſpotted of the world, vnſpotted in the world, conceiued without luſt, borne without ſinne, liuing without blame, dying without guile, hath paid the ranſome for the redemption of all that beleeue. As it is in the 1. of *Iohn*, *To them that called vpon him, he gaue power to be called the ſonnes of God, euen as many as beleeued in his Name.* Bee aſhamed of your ſelues, O yee pleaſures of the world'

world, O ye profits of the world, you cannot helpe a man in the houre of death, nor in the day of iudgement, you cannot arme that which is going out of this world against the weaknes of his body, the distresses of his mind, the mourning of his wife, the weeping of his children, the lamentation of his friends; ye cannot doe that, ye are mortall, and all the good turnes that ye can doe for them that you loue best, are mortall as you are: But if Christ be on our side, then who can be against vs? The world? Christ hath ouercome the world: The flesh? Christ hath liued in the flesh: The diuel? Christ hath vanquished the diuell: The Law? Christ hath fulfilled the Law: Men? they are the creatures of Christ: Angels? they are the seruants of Christ; it is God that helpeth vs, then who can hurt vs? it is Christ Iesus that saueth vs, who can condemne vs? indeed if Sathan had preuailed against him, either at the first in his temptation, or at the last in his passion; if he had driuen him into sin, when he was aliue vpō the earth; if he had driuē him or lockt him fast in the graue, when he was dead within the earth; the holiest & wisest man in the world might haue doubted of the certainty & eternity of his saluatiō. But remēber yewhat he said, hanging vpon the Crosse; *All is finished*: God is pleased, hell is loosed, and man is saued; where was the diuell then? why did he not fight then? why did he not with-hold our Sauiour Christ from

the Crosse, that he might not come there? if he could not doe so, why did he not naile him fast to the Crosse when he had him there? or if he could not doe so; why did he not steale away his soule and cary it to hell? or if he could not doe so; why did he not make his body mortall? or if he could doe nothing to his body, why did he not frustrate the power of his resurrection? the reason is, he did what he could, he could not doe what he would, it was, *impar congressus*: he was ouermatcht, he had to doe with the Sonne of God, who being stronger then he, spoiled him of his armour, broke his heart, as in *Heb. 2. Destroyed him who had the gouernment ouer death.* Thus therefore being possessed of the loue of Christ, being washed by the blood of Christ, being incorporated into the body of Christ, being healed by the stripes, and sealed by the Spirit of Iesus Christ; assure your selues that neither the sinnes of the flesh, which Christ hath purged; nor the contagion of the world, which Christ hath cured; nor the accusation of the diuell, which Christ hath answered; nor the sting of conscience, which Christ hath blunted; nor the Iustice of God, which Christ hath satisfied; shall be able to hurt you, according to the promise of his owne Spirit, which is, *If any man sinne, we haue an aduocate with the Father, Iesus Christ the Righteous, and he is the propitiation for our sinnes.*

Thus haue you heard how the Aduersaries of

man

man, may be, either vnwillingly preuented, or willingly preuailed withall.

CHAP. III.

When God is to be agreed with.

When God is to be agreed with

NOw it remaineth, that we enquire further, when this agreement must be made: And therein haue we to consider two things; first, the time in which this agreement must be making: Secondly, the time before the which this agreement must be made, and finished: as concerning the first; it must be done, *in via*, in the way: as concerning the second, it must be done before we come to the Iudges house; *Agree with thine Auersary in the way*: What is here meant by the way? The life of man, which in many things may bee iustly compared to a way; first, as in a way man trauaileth from one place to another: Euen so in this life, we are pilgrimes and strangers before God, as all our forefathers were; *Our dayes are as a shadow vpon earth, and there is no tarrying*: as it is in the 2. of Chron. 29. Chap.

Secondly, as in a way, the further a man goeth, the lesse he hath to goe; euen so in this life, *The dayes of man are short, the numbers of moneths are with God, he hath set him bounds which cannot be passed*, as it is in the 14. of *Iob*.

Thirdly, as in a way, he that trauelleth long

is at the last wearied: Euen so with labour in this life; *Man being borne of a woman, hath but a short time, and is filled with misery*, as it is in the same Chap. To this sence speaketh old *Homer*: The earth breadeth not a more miserable creature then man; and why? For the Sunne, the Moone, and the Starres, and Sea, Hearbs and Trees, Birds and Beasts; Fishes and Bees, and Ants, and the weakest and smallest Creatures in the world, doe fore-see and fore-shew a tempest before it riseth; Onely man doth not know the day of his visitation, neither vnderstandeth, but is ouertaken as a fish with a hooke, *In tempore malo*, as the Wise man saith, in an houre when he neuer thinkes of it. Such a life, so short, so vncertaine, so haunted with diseases, so vexed with cares, so subiect to the force and fraude of other men, so full of indignities, infirmities, and iniquities: such a life as this, sometime swollen with humours, sometimes dryed with heate, sometimes pinched with hunger, sometimes ouercharged with fulnesse, sometimes pleased with friends, sometimes ouerpressed with enemies; What meane you to magnifie as you doe? Why doe you pamper a life so sinfull, so changeable, so dangerous? In the house there is care, in the field there is feare, vpon the Sea, if thou hast any thing, there is perill, if thou hast nothing, there is despaire; in the Court there is ambition, in the countrey there is sordidnesse. Why are ye proud, O ye that are made

made of clay! Why are you gluttons, ye that must die to morrow? Why are ye couetous, ye that are almost at your iourneyes end? Heere what Saint *Paul* saith in the 2. Cor. 7. *This I say brethren that the time is but short*; The sinnefull time of your conception is past, the painefull time of your birth is past, the variable time of your life is present, the mournfull time of your death is not farre off, ye are daily going towards it, and to day ye are nigher then ye were yesterday, and the earth longs for you, and the wormes lookes for you, and ye haue seene, I am sure, the bones and the skuls of other men which haue beene cast vp out of their graues before you; such as they were, so you are; such as they are, you shall be; your wanton eyes, your lofty foreheads, your dainty stomacks your painted cheekes, your churlish tongues, your curled heads, your strong sinewes, shall all be consumed with iust and vnpartiall rottennesse, saith the Prophet. O earth, earth, earth, Why should he not, and why may I not by his example, say vnto you; O earthly men and women, dust men and women, rotten men and women, sure to die euery one of you, not sure to liue one minute of an houre, safe in no place, secure at no time, constant in no state sodaine as a bubble, slender as smoake, transitory as a vapour, momentany as grasse, which flourisheth to day, and withereth to morrow.

Confesse the frailty of this life, which is like vnto a way, walke therein humbly and soberly before God, prepare for an end, pray that it may be a good end; neither troubled with the agony of sinne past, nor affrighted with the horrour of punishment to come; pray that yee may liue in the feare, and die in the faith of the Lord Iesus; pray the eternall King of Heauen, to pardon your ill beginnings, your worse proceedings; & to send you a peaceable departure out of this life: Pray that it be not sodaine; pray that you may look for it; that you may prouide for it; that whensoeuer it cometh, early or late, morning or euening, in the mid-day or midnight, ye may be willing and ready to say with the holy ones of God, *Come Lord Iesus, come quickely.*

So much for the time in the which this agreement must be making.

Now come we to the examination of the time, before the which this agreement must be made and finished, that must be made before we come to the Iudges house, whitherto we go whē we liue, & whitherto we shal come when we are dead; from whence we shall not returne againe into this world, either to amend our selues, or to aduise others, as it is in the 16. of *Luke*, in the example of *Dines*. By this appeareth that our Aduersaries will not be pacified, nor our sinnes done away after this life, as it is in the 14. of *Ecclesiast. Before death, worke righteousnesse, be-*

cause

to Heauen-

cause in hel thou shalt find no sustenance; and as it is in the 38. of *Esay*, *They that looke downe into the Lake, shall not looke for thy truth*. To this point well speaketh *Cyprian*; *Quando istinc excessum fuerit, nullus iam pœnitentiæ locus est, nullus satisfactionis effectus, hâc vita aut amittitur aut tenetur*. Trust not therefore in any thing that may be said for you, that may be done for you after you be dead, but while you liue, consider that you are going to the Iudges house. Ye are still going, and euer since ye were borne ye were going; and now ye are come nigh to the Iudges house; but a man that should marke your behauiour, how ye laugh, and dance, and sing, and driue away the time in iollity, & vanity, would thinke rather that ye were going, as the Poet saith, *rather to feast in a wood*. But as sure as you liue now, and as sure as you shall die hereafter, so vndoubtedly must you goe to the Iudges house, there to giue account, both of your life, and of your death. Therefore prouide your selues, try out your hearts and your reines, consider the Iudge, and the Iudges house, and the Iudges power, and the Iudges authority; prouide to answere him if you can; or if you cannot, prouide to pacifie him, agree with all them that haue any euidence to bring in against you, vse all the meanes that you can make to become gracious with the Iudge, before you come to the Iudges house. Now is the time to doe it; *To day if ye will heare his voyce, harden not*

your hearts; Now is a time of prayer, then is a time of iudgement; now is a time of faith, then is a time of glory; now is a time to runne, then is a time to obtaine; now is a time to fight, then is a time to triumph; now is a time to receiue Christ, then is a time to be receiued of Christ; now is a time to loue God, then is a time to be loued of God; Now blesse, that you may then be blessed; now pitty, that ye may then be pittyed; now mourne, that ye may then be comforted: now, that is, while the Bridegroome biddeth, while the Father calleth, while the Spirit moueth, while the Feast continueth, while the Gate stãdeth open, before the Flood come and drowne all, before the Fire come and burne all, before the Trumpet blow and summon all to the Iudges house.

Woe be vnto them that are now deafe; when the Word cryeth; that doe now shut, when the Redeemer knocketh; that are now hard and stony, when the dew of Heauen falleth vpon you; that are now busie about the pleasures and profits of the world, when the King sendeth for guests.

There is yet roome for them that will come, there is yet mercy for them that will seeke it, there is yet mercy for them that will aske it; yet while ye liue, and not afterward; not in the graue, not in hell, not in the Iudges house, not for loue, not for money, not for teares, not at the suit of friends, not by any meanes will any thing

thing be obtained to their comfort, which doe neglect the happy & gracious opportunities of this life, in the which the Lord Iesus spreadeth abroad his innocent armes to imbrace, openeth his holy sides to releeue, sheadeth his precious blood to succour, looseth his heauenly life to saue al them that haue need of him, as he protesteth in the 11. of Mat. *Come vnto me all ye that labour and are heauy laden, and I will refresh you.*

Thus haue you heard both the manner how, and the time when your Aduersaries must be agreed withall.

CHAP. IIII.

The danger of not agreeing.

The danger of not agreeing.

NOw in the third place it remaineth that I doe describe vnto you, out of this Scripture, the danger that is like to fall vpon him that will not agree with these aduersaries in the way, and that is enlarged by foure circumstances: The first is, *He shall be brought before the Iudge*, The second is, *The Iudge shall deliuer him to the Iailor*, The third is, *The Iailor shall commit him into prison*, The fourth is, *He shall not depart thence, till he haue paid the vttermost farthing.*

Concerning the first, he shall be brought before the Iudge, so it is in the 11. of Eccle. *Know*

thou,

thou, that for all these things, thou shalt come to iudgement. And so it is in the 9. *Psal. Hee hath prepared his seat vnto iudgement, and he shall Iudge the round world with Righteousnesse* So it is in the 3. of *Esay, The Lord shall come vnto iudgement with the elders of his people.*

Iudge. There is great difference betwixt this Iudge and our Iudges; ours are mortall, he is eternal; ours doe determine of matters according to euidence produced, he seeth and knoweth the inward guiltinesse of mans heart; ours may be preuented by friends, he is vnmoueable; ours may be corrupted with money, he is implacable; ours may be drawen aside by their superiours, he is inuincible; there is none aboue him to controule him, there is none equall with him to contend with him; a man may endure the voyce of our Iudges, but his voyce is a terrible voyce, it amazeth the elements, it renteth the rocks, it openeth the graues, shaketh the earth, vnlooseth the bands and the fetters of the dead, fetcheth their soules from the bottome of hell: and as *Chrysostome* writeth, *Hæc omnia citius consumit in opere quam sagitta transit in aëre*, That is, as S. *Paul* saith, *In a moment, in the twinkling of an eye.* But who shall be this Iudge here meant? Christ is appointed of God to be the *Iudge of the quicke and dead*: as in *Act.* 10. Shall not God Iudge the world? I deny not that, but that the world shall be Iudged by the Father, the Sonne, and the Holy Ghost, three persons,

and

and one God; but the ſentence of life and death, ſhall be denounced by Ieſus Chriſt the Sonne of God. *Neque enim Pater iudicat quicquam, ſed omne iudicium dedit filio: for the Father iudgeth no man, but hath committed all iudgement to his Sonne, That all may glorifie the Sonne, as they honour the Father*, Ioh. 15. This ſhall then be comfortable to the godly. For the ſame Ieſus, who came into the world before, to ſeeke, to find them, to teach them, to guide them; ſhall come againe to Iudge them, and to ſaue them. This muſt needs be terrible to the wicked, for euery eye ſhall ſee him, *Etiam qui pupugerunt eum*; Yea, euen their eyes which wounded him, that *Iudas* which betrayed him, that *Pilate* which condemned him, thoſe Iewes which accuſed him, thoſe Gentiles which executed him, thoſe Turkes which doe not know his will; and thoſe Chriſtians which doe know his will, and doe it not, ſhall all ſee him, and be ſeene of him to his glory, and their confuſion; for that great ſentence of ſaluation and damnation ſhal come vpon the godly, according to the Goſpel, the Law yeelding thereunto through the righteouſneſſe of Ieſus Chriſt; but vnto the vngodly, according to the Law, the Goſpel yeelding thereunto, becauſe they haue neither obſerued the duty of the one, nor apprehended the mercy of the other; Which ſhall prouoke the Iudge to ſay, *Neſcio vos*: I know ye not. O dreadfull iudgement! O ſorrow vnſearchable, which ſhal

be

be conceiued when those words are vttered! What am I the better, if the Prince know me, if Noblemen know me, if wealthy men know me, if wise men know me, if Christ notwithstanding all this wil not know me? What am I the better if I haue bin knowne of this world by the state of mine office, or by the beauty of my person, or by the multitude of my followers, or by the glory of my apparell, or by the nobility of my birth; if Christ will not know me in that world, when all worldly things shall forsake me, and I haue none to cleaue vnto, but only *Iesus Christ the Righteous*; if he forsake me too, O wretched that I am! What shall become of me? Who will help me? they that would cannot, and hee that can, will not, what shall I say then, *O ye hils couer me, O ye mountaines fall vpon me*? But all this is in vain; For the Iudge wil deliuer me to the Iailor, as it is in the 2. circumstance of the dãger here threatned; who is that Iailor here mentioned?

Iailor. The Iailor is the diuell, *Græcum Diabolum nos criminatorẽ vocamus*, saith Tertullian, *Quia crimina in quibus ipse eminet ad Deũ defert*, the *Greeks* call him a diuell, saith he, we cal him an accuser, because the faults which he knoweth by vs, he exhibiteth vnto God against vs, *Moses* calleth him a serpent, *Iob* and *Zachary* call him a diuell; Christ calleth him Satan, *Sattan enim Iudæorum Syrorumq; lingua desertorẽ significat*, as writeth *Iustinus in Colloquio cũ Iudæo Triphone*, For Sathan in the language of the Iewes & Syrians doth signifie

nifie a forſaker; *Oſor enim hominum eſt*, as *Baſil* writeth, for the diuell is the enemy of mankind, ſaith he, firſt, he was the enemy of God, & when he ſaw man created according to the Image of God, then he became the enemy of man, and being not able to hurt the perſon of God, he diſchargeth all his poiſon vpon man, who is the Image of God: as if a malicious traitor, hauing villanous intent to miſuſe the Prince, and no fit opportunity to lay violent hands vpon the body of the Prince, ſhould in deſpite of the Princes perſon, deface the Princes picture; by all which appeareth, that this Iailor to whom the wicked ſhalbe deliuered, is originally, naturally & eternally the enemy of mankind, ſo much the liker and the fitter to torment him in body, in ſoule, without meaſure, without end: for marke ye beloued, if in this life, where his power is limited, & the bridle of the Lord is in his mouth; if in this life, I ſay, he be ſo willing, and ſo ready to puniſh vs, as he did *Iob*, in vexing our bodies, in killing our children, in burning our houſes, in poyſoning our cattell, in ſetting wife & friends and all the world vpon vs; what will he do vnto vs, when he may doe what he liſt vnto vs; when hee hath vs at his owne houſe, when he hath the Lords warrant? that is, *Take him and bind him hand and foot and caſt him into vtter darkeneſſe*: How will he vſe vs then? What part of vs will he ſpare? What bone of vs will hee leaue vnbroken? When wil he giue vs any reſt?

Dearely

Dearely beloued Christians, according to his malice, so shall be his torment; infinite malice, infinite torment; vnmercifull malice, vnmercifull torment; daily malice, daily torment; nothing but malice, nothing but torment: *This kind of diuel*, saith our Sauiour, *is not cast out but by fasting and prayer*; then by some means the diuel may be expelled in this life; but in the next, neither by our owne fasting, nor by other mens prayers; neither by our owne faith, nor by other mens charity, will the diuell be remoued out of his place, nor qualified in his fury: (and why?) because the Lord hath let him loose, and hath giuen him strength and authority to doe with them according to his pleasure.

If all the Lyons in the forreſt were let loose vpon man, they could but breake his bones asunder with their teeth, and swallow vp his flesh into their bowels. But who is able to expresse the vnsatiable wrath of the diuell, whose desire and delight euer was, and euer will be, to adde vnto our feare, more feare; vnto our sorrow, more sorrow; that the more we cry, the more we may cry; without mercy, without remedy?

If the child aske the Father an egge, will he giue him a Serpent? Saith Christ: it is not likely, but if the wicked in hell, doe aske this Iailour any meate, he will giue him Scorpions; if they aske him any sleepe, he will giue them a worme to gnaw their Consciences: if they aske him any

rest,

reſt,he will throw them into a burning lake; if they aske him any mitigation of their paines, he will laugh at them; any releaſe from their labour,he will deride them; it is intollerable to indure him,it is impoſſible to appeaſe him:that Iailor,that Iailor,the enuy and ſubtilty,the craft and the cruelty,the ſleights & the indignities of that Iailor;pray that ye may cõſider in this life, pray that ye may feare in this life,pray that ye may auoide in this life by the free mercy of God, that ye be not deliuered into his cuſtody in the next life,by the iuſt iudgement of God; for if you be,the Iailor wil caſt you into priſon, which is the third circumſtance here mentioned of the danger here threatned to the vngodly.

Priſon.

What is meant by the Priſon here mentioned? The Priſon is hell,and hell is the Priſon of Priſons,the ſureſt and the cloſeſt Priſon that euer was or can be.

It is diſcribed in the 30.of *Eſay*, thus, *Tophet is prepared of old,it is prepared for the King,he hath made it deepe,and large,the burning thereof is fire and much wood,and the breath of the Lord, like a riuer of brimſtone,doth kindle it.*

This Priſon hath gates, as it is in the 16. of Matth.*Vpon this rocke will I build my Church. and the gates of hell ſhall not preuaile againſt it.* Theſe gates are locked,and God himſelfe keepes the keyes,as it is in the 2. of *Apocalips*, *I haue the keyes of death and of hell.* This is a darke priſon,

ſon, as it is in the 8. of Matth. *The children of the Kingdome ſhall be caſt into vtter darkeneſſe.*

This is a hot priſon, as it is in the 16. of Luk. *Dives* cryeth out of this priſon, *O father Abraham ſend Lazarus that he may dip the tip of his finger in water, and coole my tongue, for I am in this flame greatly tormented.*

By all which it appeareth that this place of damned ſpirits is repleniſhed with all manner of vncomfortable obſcurity, repugning diſcord, loathſom filthineſſe, dolefull famine, ſinfull fooliſhneſſe, inexplicable vengeance, whatſoeuer is moſt dreadful to the ſight, moſt vnſauery to the taſte, moſt vnpleaſant to any part of the body, moſt vncomfortable to any part of the mind, aboundeth in that priſon: the bricks of *Pharaoh*, the ouen of *Nebuchadnezzar*, *Phalaris* his bul, and ſuch like, the rare and exquiſite afflictions of the world are eaſie and light, in reſpect of this priſon, they were the deuices of man, this is the inuention of the Lord; they were indured, this is inſufferable; there was a way out of them, there is no way out of this; there was more & leſſe in the torments of them, but in the torment hereof there is no compariſon: he that commanded them might be intreated, but he that ruleth this, is inuincible; they were temporall, this eternall; they were the effects of tyranny, this is the fruit of Iuſtice; they were according to the humour of him that did puniſh, theſe are according to the qualities of them

that

that are punished; as it is in *Apocalips*, 18. *Quantum glorificauit se in delicijs, tantum date illi tormenti*; for so much of gluttony, so much tormented. Ye may consider in what a lamentable case *Absolon* was, when he hung by the haire of the head in the boughes of a tree, *Inter Cœlum & terram*, betweene heauen and earth; he could not reach to the heauens with his hands, nor to the earth with his feete, but he hung betweene both: So it is with the wicked in hell, they may thinke vpon their money, which they haue left behind them, but they cannot recouer it; they may remember their friends in the world, but they cannot helpe them, nor be helped by them; they may wish for their apparell to couer their nakednesse, but they cannot inioy it; they may cry for two drops, and for one drop, and for a drop of water to coole their tongues, but they cannot obtaine it: O miserable affliction! the mercy of God is aboue them, they may see it, but they cannot feele it; the worme of conscience is within them, they may feele it, but they cannot see it; their godly friends are in heauen from them, their vngodly friends are in hell with them, the absence of thē doth discomfort thē, the presence of these doth disquiet them. It is here a common Prouerb; *The more, the merrier*, but there the contrary is true; the more mē, the more womē, the more childrē the more crying, the more shriking, the more gnashing, the more horror, the more vexation;

where the father cannot ſaue the child, where the maſter cannot helpe the ſeruant, where the husband cannot releeue the wife, where God himſelfe ſaith, *I will feed this people with wormewood, and I will giue them the waters of gall to drinke*: there muſt needs be an vniuerſall heauineſſe, from the crowne of the head, to the ſole of the foot, there muſt needs be abſolute heauineſſe, from the morning vntill the euening, and from the euening vntill the morning againe, there muſt needs be a perpetuall heauineſſe.

Dearely beloued in the Lord, thinke vpon this priſon when you lie vpon your ſoft beds, thinke vpon this priſon in the middeſt of your ſinnes, thinke vpon this priſon in the middeſt of your ſecret ſinnes, thinke vpon this priſon in the middeſt of your vncharitable ſinnes, thinke vpon the cruelty of this priſon in the middeſt of your temporall ſinnes, thinke vpon the eternity of this priſon, and make this account, *The more ye ſinne, the more ye come towards this priſon; the leſſe ye repent, the faſter ye goe towards this priſon*; And if ye doe not agree with your aduerſaries in the way, ye ſhall be caſt into this priſon (from whence as it is in the laſt circumſtance of the danger here threatned) ye ſhal not depart til ye haue paid the vttermoſt farthing; that is, ye ſhall thence neuer depart: for this word, *vntill*, doth here ſignifie endleſſe perpetuity, as alſo in the 110. Pſalm. *The Lord ſaid vnto my Lord, ſit thou at my right hand, vntill I make thine enemies*

The vttermoſt farthing.

thy

thy footstoole, that is, for euer: and in the 8. of *Gen. The Raiuen returned not vntill the waters were dryed vp*, that is, neuer: and in the 2. of Matthew, *Ioseph knew her not vntill shee had brought forth her first borne sonne*; that is, *Ioseph* knew her neuer; which argueth, that the wicked which are cast into hell, shall neuer be releast, as it is in the 66. of Esay, *Their worme shall neuer die, and their fire shall neuer be quenched*, this is called *Mors secunda* the second death; and therefore *Augustine* writeth in his 19. Booke, *de Ciuitate Dei*, Chap. 28. *Ideo durior ista mors secunda erit, quia morte finiri non poterit*. Therefore the second death is the harder, because it cannot be ended by death; here in this world if a man be in hazard of his life, either paine getteth the mastery, and by that meanes death taketh away his sence, or else Nature getteth the mastery, and by that meanes health taketh away the paine: but in hell both the paine remaineth to afflict, and nature indureth to feele, neither the one faileth, nor the other.

O vnspeakable wretchednesse! the eye doth perfectly see, the eare doth perfectly heare, the hand doth perfectly feele all manner of outward torments: the mind doth perfectly conceiue, the heart doth perfectly conteine, the affections doe perfectly digest all manner of inward torments! nothing can quench the sence of the one, nothing can quiet the sorrow of the other; the Lord that hath ordained this

vengeance, is eternall; our sinnes that haue deserued it, are eternall; the hellish ghosts which doe execute it, are eternall; the bodies and soules which shall be thereunto submitted, are eternall: there is no good thing in that eternall prison, there is no faith to beleeue in God, there is no grace to mortifie sinne, there is no power to vanquish the diuell, there is no meat to cherish the body, there are no friends to comfort the soule withall, there is *Abraham* a farre off, and *Lazarus* in his bosome; the loue of the Father is a farre off, the mercy of the Sonne is a farre off, the assistance of the Spirit a farre off, the fellowship of Angels a farre off, the glory of the Elect a farre off. The wrath of the Iudge is nigh vnto them, the force of the Iailor is nigh vnto them, the fetters of the prison are nigh vnto them, the whole army of their sinnes, which hath driuen them into these dangers, is nigh vnto thē; euen within their bosomes, euen in their conscience; yet if there might be an end of their miseries, an hundred yeare hence, or a 1000. yeres hence, there would be some hope in their minds, there would be some ease in their hearts. But it cannot be, it may not be, an 100. yeares hence, a 1000. yeares hence, ten hundred thousand yeares hence; 20000000. yeares hence, their paine shall be as fresh and as great as it was at the first, and must so continue world without end. Dearely beloued Christians, hearken and consider; if the Blood of Iesus Christ,

Christ, which was shed for you, if the Word of Iesus Christ, which is vttered vnto you, if the Spirit of Iesus Christ which goeth into you, if the Spirit of Iesus Christ, and the Preachers of Iesus Christ, which do daily & hourely call vpon you, cannot driue you from your sinnes, nor draw you vnto newnesse of life; let the earnest and hearty consideration of these euerlasting torments, which are prouided for the wicked, awake you out of sleepe, let them soake into your memories, set them before careleſſe and deceitfull affections, terrifie that which is naturall, subdue that which is worldly, put away that which is filthy in your liues, by the contemplation of them; be sure to purchase the fauour of God while ye liue, that ye may escape the power of sinne when ye die, and the wrath of God when ye be dead, that ye may goe out of this world peaceably, and triumph in the next world immortally, in the kingdome of euerlasting glory, whereunto he freely bring vs, who hath dearely bought vs, Christ Iesus the Righteous, to whom with the Father and the holy Ghost, be all honour, and power and dominion, both now and euer.

FINIS.

IOY IN TRIBVLATION, OR *tryall in afflictions: leading* comfortably to life, through the narrow way.

The second helpe to Heauen.

CHAP. I.

Afflictions why sent? why to be suffered?

IF any man will follow me, let him forsake himselfe, and take vp his crosse and follow me. Mat. 16. 24. Luk. 9. 23.

Afflictions are trials, not punishments if we be sonnes; punishments, and not tryals if we be slaues.

They shew vs our weakenesse, they inforce vs to prayer, they tell vs we are in the way to heauen, and they make vs contemne this wicked world.

Riches and pouerty, ioy and sorrow, free-

dome and captiuity, danger and safety, paine and ease, health and sickenesse, life and death are euer alike to a religious man.

Why the Lord afflicteth vs. Eccle. 3.10. Psal. 119.67.

The reasons why the Lord doth visite his children so often with afflictions, (are many.)

To humble vs, to weane vs, to winnow vs, to preuent vs, to teach vs, to enlighten vs, to protect vs, to adopt vs, to comfort vs, to honour vs, to cure vs, and to crowne vs.

Luk. 22.31.

To humble vs that we be not proude, to weane vs that we loue not this world, to winnow vs that we be not chaffe, to preuent vs that we doe not sinne, to teach vs to be patient in aduersity, to enlighten vs that we may see our errours, to protect vs that he may guide vs by his Angels, to adopt vs that we may be his sons, to comfort vs that he may send vs his Spirit, to honour vs that our faith may be manifest, to cure vs that we doe not surfet of security, and to crowne vs that we may liue eternally.

Psal. 39.8.

Thus a Christians dyet is more sower then sweet, his Physicke more Aloes then honney, his life more a pilgrimage then a progresse, and his death is more despised then honoured.

Ruth. 2.3.

If we would consider this aright beforehand, affliction would be as welcome to the soule of a Christian, as afflicted *Ruth* was to the field of *Boaz*.

But because we look not for them, before they come, think not on Gods doing when they are come, but desire to be happy here & hereafter.

Therefore

Therefore we can away with the name of *Naomi*, but in no case we can indure to be called *Mara*: we all desire to possesse the land of Canaan, but a very few (euen *Caleb* and *Iosuah*) are found ready and willing to warre with the inhabitants of the Countrey.

Syloam runneth easily, pleasantly and softly, but Iordan is too turbulent.

Gods loue is not to be measured by outward benefits: notwithstanding, if the Lord giue vs outward prosperity, we can easily be perswaded he loueth vs.

But if he outwardly afflict vs, we can hardly beleeue he regards vs, no though an Angell should say to vs, as sometime to *Gideon* (the Lord is with vs) we are ready to reply with *Gideon*, Why is this euill come vpon vs?

If our afflictions were plagues, as to the Egyptians; curses, as to *Cham*; desolation, as to Israel; destruction, as to Sodome; then had we cause not onely to feare them, but great cause also to flye from them. But seeing they are but tryals of our faith, corrections from our Father, purgations for our sinnes, and visitations from our God, therefore we ought not onely patiently to beare them, but with all ioyfulnesse to entertaine and embrace them.

Godly mē do euer sorrow, for the world is their hell; wicked men should alwaies sorrow, because God is their enemy; the one, for the affliction they

to Heauen.

Ruth 1.20.

Num. 14.16.

Iudg. 6.12.

Exod. 8.6. 17.24. Gen. 9.25.

Deut. 8.2. 3.

Heb. 12. 6.

they feele; the other, for the misery they ought to feare.

CHAP. II.

Afflictions what they worke? vpon whom.

AFflictions are so farre from hurting or harming Gods children, that they make altogether for their gaine and aduantage.

1 Sam.1. 10.11. Esa.37.2.& 38.14.15.16. Had not *Hanna* been barren, she had not fasted, nor vowed, nor prayed so earnestly; had not *Hezekiah* been grieuously diseased, and dangerously besieged, he had not mourned so sorrowfully, nor intreated the Lord so feruently.

Act.18.18. Had not *Aquila* and *Priscilla* beene banished from Rome, they had not had the comfort of *Pauls* company at Corinthus.

Luke 15.17. 18. Had not the prodigall sonne been almost famished, he had neuer returned nor repented.

2 Tim.3.12. It is a principle in Diuinity, all that will liue godly in Christ Iesu must suffer affliction.

Gen.12.14. Who in higher fauour with God then *Abraham*, yet must he forsake his owne contrey, his kindred, and his fathers house, and dwell in a strange land.

Exod.1.14. 16. And for his seed and posterity how miserably were they vexed, oppressed and tormented in Egypt, where they liued as bondslaues in cruell slauery 400. yeeres, labouring continually in bricke

bricke and clay, where they were inioyned a taske vnpossible to be done, insomuch that they were weary of their liues for their sore labour: Neuertheleſſe, theſe, the onely, and all the Church and people of God, were thus grieued and afflicted.

Exod. 5. 10. 11. 12.

Afflictions doe teach vs to repent of ſinnes paſt, to take heed of ſinnes preſent, and to preuent ſinnes to come.

2 Sam. 24. 17.

They cauſe vs to ſeeke out Gods promiſe, they promiſe to ſeeke faith: faith to ſeeke prayer, and prayer to find out God.

Pſ. 107. 4. 5. 6

If they did conſume vs, we had iuſt cauſe to feare them, but ſeeing they doe better vs, let vs patiently beare them.

The tree groweth the better for lopping, the Pomander ſmelleth the ſweeter by rubbing, and the pepper is not profitable without bruiſing.

Afflictions are momentany in reſpect of time, fauours in reſpect of God, and bleſſings if we be Gods children.

2 Cor 4. 10.

The more righteous we are, the more manifold are our troubles, and the better we may beare them.

Pſal. 24. 19.

Iacob had no ſooner receiued the bleſſing, but his croſſes began, he was ſore threatned by his brother, for feare of whoſe wrath, he was conſtrained to forſake his fathers houſe, and his native land, and to liue in a ſtrange countrey in moſt grieuous ſeruitude; *In the day he was conſumed with heate, and with the froſt in the night,*

Gen. 27. 42.

Gen. 31. 40. 41.

ſo

so that his sleepe departed from his eyes.

The most religious are euer subiect to most afflictions, and those that are indued with the best graces, are often in the world most abused.

A comparison. As the finest linnen of highest price, hath most whytening in the Sunne: So doth God most whyten his deerest children by sorrowes. He makes them liue like Pilgrimes here, and so driues them to seeke comfort elsewhere. He takes their chiefe delight from them, to cause them onely to delight in him.

Dan. 11. 35. Pet. 2. 11.

Thus the Lord tempereth our estate, that when we are lost in our selues, he findeth vs: when we are weak, he strengtheneth vs, & when we are in distresse, he comforteth vs, and when we are cast-awayes, he receiueth vs.

Ioh. 21. 18. 19. Acts 12. 1. 2.

After the Apostles had receiued more graces, they receiued likewise more crosses; whilest they were babes they were carried & dandled in armes, but being of a stronger growth, they were on euery side afflicted.

Mar. 4. 38. 40. & 9. 34.

So long as they were vnder Christs wings, tenderly handled, hauing his presence to defend them, we may read into how many weaknesses they fell.

Sometimes dreaming of earthly promotion, and sometimes plunged into great vnbeliefe. But after they had beene exercised vnder the crosse, we read no such thing.

Dan. 11. 35.

Affliction is a broome to sweepe vs, a furnace to try vs, a rod to driue vs, a starre to direct

rect vs, and a guide to lead vs, that nothing detaine vs from him that made vs, who is willing to receiue vs, and powerfull to saue vs.

We are taught by his word, purged and sifted by his fanne, refined and reclaimed by his corrections, and those that are most blessed, for the most part, are most crossed. Psa 119.67.89 Iob 5.17.

The Lord giueth vs the more stripes, that we should giue him the more prayers, and to the end we should flye to him more speedily, and intreat him more earnestly. Amos 4.5. 8,9,10.

He hideth himselfe, that we should seeke him; he runneth from vs, that we should runne after him; and he casteth vs off, to the end that we should lay the faster hold, and make the greater account of him: Hos.5.15 Mat.11.28.

CHAP. III.

Afflictions why encreased? to be expected.

THe Lord increaseth our sharpe sufferings, that we should increase our weepings.

This is a truth infallible, without repentance, there is no saluation; without godly sorrow, there is no repentance; without earnest prayer, there is no godly sorrow; and without feeling the Lords wrath, there is no earnest prayer: how necessary then is affliction?

There is no repentance without it, no earnest prayer without it, no sahiatiō without it, nor no comming

Matth.11. 28. comming to Christ without it. He calleth not light and merry hearts, but when our hearts are sorrowfull and heauy as lead, and our afflictions like the voyces of mourners; then are we fittest to come before him.

2 Chro.33. 12. Affliction is commonly the last, but not the least meanes that the Lord vseth to bring men vnto him, as may appeare in *Manasses*, and also in *Nebuchadnezzer*.

Dan.4.31. He that will not seeke God in aduersity, will seeke him lesse in prosperity: they that murmure in the wildernesse, will proue Rebels in Canaan: That horse which will not goe with the spurre and rod, will goe much worse when they are both wanting.

Affliction neuer commeth to a godly man, but it leaueth him better then it found him.

Gen.32.25. 28. *Iacob* was lamed and blessed at an instant, his crosse was the cause of his blessings:

Psal.6.8. & 38.&.51. When *Dauid* was in his greatest misery, then penned he most of the Psalmes, and stored vp such prouision as stood him in steed all his life long.

Psal 73.14. He passed no day vnpunished, euery morning was he afflicted.

Let euery man in affliction prepare himselfe, that if his calamity increase, he may be ready for the graue, and if it be reuersed, he may be as ready for praise.

Iob 3.25. They that prepare beforehand, and looke for affliction, they shall entertaine it as a guest, but

those

those that expect it not, shall entertaine it as a theefe.

Iob in his prosperity, looked for aduersity, so that his misery was lesse strange vnto him, then otherwise it should haue beene; and his parience was in a better readinesse, then else it could haue beene.

So long as *Paul* was irreligious, he had the world at will, he liued as a Commander, or rather as a persecutor: but being conuerted, how is he aboue measure more then any the Apostles afflicted. Acts 26.10. 11.12.

In labours more abundant in stripes aboue measure in prison more plenteously, in death oft. Fiue times he receiued 40. stripes saue one, he was thrice beaten with rods, He was once stoned, He suffered thrice shipwracke, he was night and day in the deepe sea: In iourneying often, in perils of waters, in perils of Robbers, in perils of his owne Nation, in perill by strangers, in perils in the City, in perils in the Wildernesse, in perils in the Sea, in perils among false brethren, in wearinesse, in painefulnesse. in watching, in hunger, in cold and in nakednesse. 2 Cor.11.28. All these sufferings were outward, but to make them weigh heauy, he was inwardly combred with caring for the Churches.

Notwithstanding all these, with some other which he sustained, he maketh light account of them, being compared to those ioyes eternall, which he longed for and hoped after. 2 Cor.4 17. 18.

It may seeme strange to a worldly minded Prou.3.12.

man,

man, that the Lord should thus continually exercise his children vnder the crosse, and lay such heauy load vpon them. But the Lord himselfe knoweth what is fittest for his children: He is wise to instruct them: Mighty to defend them: Liberall to maintaine, powerfull to deliuer them, and mercifull to receiue them: and their comfort is vnspeakeable, for his grace is sufficient for them.

Exod. 1.14. 1 Kin. 19.4. Psa. 22.1. Art thou ouer-whelmed with sorrow, as was *Israel* in *Egypt* or as *Eliah* in *Israel*, that thou thinkest it bitter to liue, and better to die; yet acknowledge with *Dauid*, that God is thy God, although thou seemest forsaken. This is a comfort beyond all comforts: A sweet mercy of a louing father, and a glorious condition of a beleeuing sonne, who no pouerty, no misery, nor no aduersity can seperate or part asunder.

Psal. 107. 14. 20. Though he chasten vs, yet he loueth vs, though we be helpelesse, yet he remembreth vs, and though we be in death, yet he saueth vs.

Although the Lord doe chasten euery one he receiueth, yet he doth not receiue euery one he chastiseth.

CHAP. IIII.

Afflictions to the godly, blessings: to the godlesse, curses.

Psal. 94.12. AFflictions in their owne nature are curses, but in their vse the Lord maketh them blessings.

Blessed

Blessed is the man (saith *Dauid*) *whom the Lord chastiseth and teacheth in his Law:* Pro.13.18.

Vnlesse instruction be ioyned to correction, in steed of making vs better, it will make vs worse.

The Lord sendeth his scourges and corrections against his children, as *Dauid* sent his Captaines and Souldiers against his sonne *Absolon*: not to destroy him, but to stay his rebelling. 2 Sam.18.5.

And on the contrary he sendeth crosses, or rather his curses vpon the vngodly, not to reclaime them, but to consume them. Num.16.

The crosses of the wicked, are venomed by Gods wrath, but those of the godly are sweetened by his spirit.

Dauid in his distresse, comforted himselfe in the Lord his God: But *Saul* in his distresse, would haue some body thrust him through, and because none would doe it, hee did it himselfe. 1 Sam.30.6. 1 Sam.31.4.

In like manner the two theeues that were crucified with our Sauiour Christ, whose sufferings were both alike; the one dyed beleeuing and repenting, but the other railing, and blaspheming. Luke 23.30 40.

Lay your hand vpon a sore leg, and the least touch will make it yeeld and shrinke away: but lay twice as much weight vpon a sound legge, and it will not stirre. *The wicked like those that haue the goute, cannot abide to be touched by reason of their corruption.*

Affliction commeth to the wicked not as a me-

a medicine from a louing Physitian, but as a sentence of condemnation from a iust Iudge.

It made *Achitophel*, that wise man, to hang himselfe.

2 Sam. 17. 23
1 Sam. 31. 4.

Saul, that strong man, to kill himselfe.

1 Kin. 16. 18

And *Zemry* that wicked King, to burne himselfe.

Thus it plainely appeareth that affliction of it selfe, can neither teach vs, nor better vs; therfore vnlesse the Lord ioyne a blessing thereunto, we shall come worse out of it, then we entred into it.

Although affliction be feareful and very terrible to the wicked, yet it is most sweet and comfortable to the godly; because the Lord euer taketh away the sting before he send it: the sting being taken from an Adder, you may carry her in your bosome.

Iob 8. 5, 6, 7.

If all stand well betweene God and vs, all shall goe well betweene the crosse and vs, for a louing father is neuer delighted in hurting of his child.

We should euer feare to doe any thing against God, but neuer feare what God doth against vs.

If we liue godly, we liue happily, whether the Lord send prosperity, or aduersity: godlinesse maketh vs content with any thing, for it tels vs we can deserue nothing; nay, he that is most godly, is most wealthy; because he liueth most contentedly, how poore soeuer he seemeth to the world.

Those

Those of the Church of *Smyrna*, were in great pouerty, and grieuous misery; and yet our Sauiour Christ himselfe telleth them they are rich. A man then may be a rich Christian, though poore and afflicted in the world. Reuel.2,9.

After *Paul* had attained to be godly, he could abound, and he could want. His life was a continuall warfare, being sometimes constrained to worke with his owne hands for ordinary maintenance, yet he neuer complained of want, nor seemed at any time discontent with his estate: He found more comfort in the rebuke he suffered for Christ, then in all the treasures, profits, and pleasures the whole world could afford him. 2 Cor.6.5. Acts 18.3.

The godly man is heire of all things, for if Christ be ours, God cannot in Iustice keep any thing from vs. Rom. 8.32.

CHAP. V.

The Worlds discontents, are the Godly mans content.

THe godly find more comfort, and greater content in pouerty, or in prison, then Emperours in their Empires.

They shall see light in the midst of darknesse, and ioy in the midst of sorrow, health in the midst of sicknesse, life in the midst of death. All things make for the best to Gods children, pouerty. Psal.112.4. Dan.3.24. 25.

uerty, imprisonment, and death it selfe bring a reuenue of godlinesse, ioy, liberty, comfort, and great reioycing.

Paul and *Silas* being apprehended and taken, scourged, and sore beaten, and their feet fast set in the stocks, were so farre from being sorrowfull, that on the contrary they were exceeding ioyfull, for at mid-night, when others were sleeping, they were singing.

2 Cor. 6. 10. The godly in their greatest aduersity, are but (as it were) sorrowing, for they are euer reioycing, and in their greatest necessity (as it were) hauing nothing, and yet possessing all things.

Those of Macedonia, the more their affliction increased, the more their ioy abounded, and the more their pouerty abounded, the more their rich liberality increased.

This is sufficient to perswade (if it were possible) a worldly man to become a religious man, and to make a couetous man a godly man.

A couetous man feareth nothing so much as to become poore: and here is his remedy: If he will become godly, he cannot fall into pouerty: If they may be accounted rich which want nothing, then are the godly most wealthy.

Psal. 107. 35. 36. *The Lord is my Shepheard* (saith *Dauid*) *what then can I lacke.* If Christ be our Shepheard it skils not what our pasture be, for he can make a dry and barren land fertill and fruitfull.

Though

Though thou haue no garments to cloathe thee, no bread to feed thee, no friends to releeue thee, yet if thou canst put on the righteousnesse of Christ, thou art cloathed, fed, and releeued.

Then murmure not at thy base estate, nor repine at those that enioy the wealth of the world in more abundance, for if thou haue Christ, thou hast a double portion.

If the King should giue vnto thee gold, to another brasse; to thee pearles, to another pibbles; to thee wheat, to another chaffe; wouldest thou go whyning away? Are not the graces of God, the gold, the pearles, the good wheate, and earthly riches, the brasse, the pibbles, and the chaffe in comparison.

It is godlinesse alone that bringeth contentednesse, it maketh a man well satisfied with Gods allowance, be it much or little. 1 Tim. 6. 6.

If thou be godly, thou liuest contentedly; and if contentedly, then art thou wealthy.

Wouldest thou know how it shall goe with thy posterity after thee?

Looke into thy treasury, into thy fields, or into thy barnes, what store of wealth thou hast to leaue them: but looke into thy life; be thou godly, and God will be the portion of thy children. Gen. 28. 4. 5.

Dauid in all his dayes neuer saw, *The righteous forsaken, nor his seed begging.* Psal. 37. 25.

The seed of the godly (saith *Dauid* the Prophet) Psal. 112. 2.

pher) *shall be mighty on the earth: they shall inherit the land, and be blessed.*

CHAP. VI.

Righteousnesse true riches.

Luk. 16. 19. IF it should be demaunded who were the richest men liuing?

It would be answered; The great Princes and Potentates of the earth. *Epulo*, and not *Lazarus*: *Herod* in his robes, not *Iohn Baptist* in his Camels haire: the Egyptians oppressing, not Israel oppressed.

Exod. 1. 14. But Gods word teacheth the contrary; what wealth can that be, which leaueth vs when we die.

2 Kin. 2. 11. *Elias* and *Enoch* were rich and wealthy, for their wealth followed them to heauen.

Luk. 16. 22. 23. *Epulo* passed from his Lordships, and great aboundance, to eternall misery. But *Lazarus* from want, to rich and large possessions.

Godlinesse doth end in wealth and aboundance, but where begins it?

At the contrary: at wants, sorrowes, losses, nippes of heart, stings of conscience; these commonly are the forerunners of godlinesse

Mat. 5. 3. (as our Sauiour affirmeth) *Blessed are the poore in spirit, for theirs is the Kingdome of Heauen*; where Christ ioyneth two strange things together; Pouerty and a Kingdome.

Blessed

Blessed are they that hunger, and those that are sorrowfull; for the one shall be satisfied, and the other comforted. Mat. 5. 4, 5.

The rich man had his pleasures here: but *Lazarus* paines: but now he is comforted, and the other tormented. Luke 16. 25.

Worldly happinesse begins at pleasure, profit, ease, and honour, but it ends in woe and misery (as our Sauiour further obserueth) *Woe be to you that are rich for you haue receiued your consolation; Woe be to you that are full, for you shall hunger.*

Woe be to you that now laugh, for you shall waile and weepe. Luke 6. 24. 25.

Let no man be discouraged at the bitter and sowre beginnings of godlinesse, which end in so great happinesse, nor be misled with the error of the world to place their felicity in earthly contentments.

Many when they heare of that rich inheritance prepared for the godly in heauen, and of their happy contentments (in regard of their faith and assured trust of Gods mercifull fauor) on earth, doe desire, in like manner, to become religious and godly. As the Israelites, when they heard of the fruitfulnesse and fertilenesse of the land of Canaan, longed after the possession of it: But when they heard those cowardly spies, tell of the strength of their Cities, of the tallnesse of their people, and of the Giants that inhabited the Countrey, they were so daunted

and discouraged, that they desired rather to haue dyed in Egypt, then to goe on to make warre with those people.

Euen so fareth it with many dull and slow-paced cowardly Christians, who when they heare of the hardnesse of the way, and narrownesse of the passage to the kingdome of heauen; will rather returne to Egypt, and liue in their pleasures, and dye in their sinnes, then receiue any incouragement from *Caleb*, or *Iosua*, to enter combate with the troubles of the world.

Neh. 13. 5.

CHAP. VII.

Misery the path to felicity; God deliuereth when as he pleaseth.

THey would goe willingly to Heauen, so they might be carryed thither in a Feather-bed.

Act 12. 1.

But when *Paul* shall tell them, their way lyeth through many tribulations, then they will not march one step further, their saluation is finished, and their Religion is ended.

Neh. 4. 17.

But the Iewes that returned from the captiuity, chose much rather to fight on the walles of Ierusalem, then to liue at rest and pleasure in Babylon.

Psa. 17. 19.

The world giueth not so many troubles, but the Lord sendeth as many deliuerances to his people; but he setteth downe no time when he

he will helpe them, becauſe we ſhould waight his attendance, and euery minute expect deliuerance.

How long wilt thou forget me, O Lord, (ſaith the Prophet) *for euer?* Pſal. 13. 1.

The Lord will be a refuge for the poore, a refuge in due time, euen in affliction.

God telleth *Abraham*, that his ſeed muſt be in Egypt 400. yeeres, before which time none could helpe, and this time being expired, *Pharaoh* and all his hoaſt could not longer detaine them.

As the Lord ſetteth downe no time when he will helpe, ſo in like manner he telleth not by what meanes, becauſe we ſhould looke for deliuerance when all meanes do faile; he helpeth ſometimes by ordinary meanes, ſometimes by extraordinary meanes, ſometimes by ſmall meanes, ſometimes by no meanes, and ſometimes contrary to all meanes.

By ordinary meanes he deliuered *Paul* out of the hands of the Iewes. Act. 23. 27.

By extraordinary means, he deliuered *Peter* from *Herod*. Act. 12. 17.

By ſmall meanes he fed fiue thouſand in the deſert. Ioh. 6. 2.

By no meanes he raiſed *Lazarus* from the dead. Dan. 3. 25.

And contrary to all meanes, were the three children preſerued in the fiery furnace. Ibid.

If wee truſt God no further then wee ſee him

him in our benefits, we truſt him no otherwiſe then we truſt a thiefe, for ſo farre as we ſee him we neuer diſtruſt him.

Thoſe that know thy Name, will truſt in thee, (ſaith the Prophet) *for thou Lord haſt not failed them that ſeeke thee.*

If bread faile, the Lord will ſend Manna; if his people want fleſh, it ſhall be brought them by miracle; and if they haue no water, the hard and ſtony rocks ſhall yeeld forth ſtreames.

Mat.6.30. 1 Cor.9.9. Gods prouidence extendeth to the Rauens, to the Sparrowes, to the Oxen, and to the Lillies: how much more to his people.

Many doe faint and quaile, not becauſe their croſſes be ſo great, but becauſe their faith is ſo ſmall: and on the contrary, ſome hold well, not becauſe their croſſes are ſmall, but becauſe their faith is ſo great.

2 Pet.5.7. Doth thy croſſe lie heauily, lingringly and painfully vpon thee? Caſt it vpon Chriſt by earneſt and hearty prayer, and he will either remoue it, or ſtrengthen thee to beare it.

The Lord wanteth not wiſedome to know our ability to beare, neither is he voyd of power to end our miſery in due time.

FINIS.

A GOLDEN TREATISE OF S^t. *Bernard*, teaching how to builde the inward Conſcience.

The third helpe to Heauen.

THis houſe wherein we dwell, doth on euery ſide threaten vs with his fall; and therefore becauſe it is in a ſhort time like to fall, we muſt build vp another, which may more conſtantly continue; let vs therefore returne our ſelues to our ſelues, and examine our conſcience, that (next God) beſt knowes vs: For euen as our body is called the tabernacle, wherein we are at warre; ſo our conſcience is called a houſe, wherein we reſt after warfare; and he doth rightly play the ſouldier, who by the warfare which he exerciſeth in his body, doth (as did the childrē of Iſrael vnder the conduct of *Nehemiah*, re-edifie Ieruſalem) build

Nehe. 4. 17.

Pro. 24.

build vp a house of conscience, *Occupy thy ground diligently* (saith the Wise man) *that thou maist afterwards build vp thy house.* This field is our body, whose senses and motions we doe so rightly vse, and submitting them to the rule of the mind, doe performe the true precepts of vertue, whilest the body (without ceassing) is made subiect to the minde; and the minde is wholly subiect to God. By these meanes, verily the inward conscience is builded, which surely is made good by the worthy satisfaction for euils past, and the wary and prouident shunning and auoiding of euils at hand.

A right worthy satisfaction it is, to amend euill deeds, and not to commit or marre againe that is amended: Now the conscience is perpetuall, and neuer extinguished, no more then the soule, which being immortall, euen as it cannot but be a soule, so can it neuer be without a conscience: for, the conscience is an inseperable glory to the good, and the ineuitable shame to the euill, answering in iust proportion, euery thing committed, either good or bad, according to the quality of that thing which is laid vp in it.

CHAP.

CHAP. I.

That the Conſcience ought firſt to be cleanſed before it be builded.

THis Conſcience therefore, wherein the ſoule is to dwell perpetually, is to be builded: but, firſt of all to be cleanſed. And who ſhall make it cleane? God verily and men: Man by affections and thought, but God thorough mercy and grace. Thoughts and affections are neceſſary in the cleanſing of our conſcience; thoughts in ſearching out the truth, and affections in exerciſe of vertue. Moreouer, mercy doth ſometime take away ſinne, otherwhiles giue power and vertue to reſiſt ſinne; ſometime taketh away the occaſion of ſinne, ſometime occaſioneth bitterneſſe, and oftentimes healeth affections. Grace helpeth to goodneſſe, defendeth againſt euill, and teacheth to diſcerne both. A man therefore ſtirred vp by truth, confeſſeth his ſinnes, but God, moued by mercy, taketh pitty and compaſſion on him that vnfainedly confeſſeth; for, all pardon and mercy conſiſteth in ſuch confeſſion; neither can any man be iuſtified from ſinne, vnleſſe he ſhall firſt haue confeſſed his ſinne. And therevpon beginneth euery one to be iuſt, after he hath beene an accuſer of himſelfe: for as the Apoſtle ſaith, *If we iudge our ſelues, we ſhall not bee iudged.*

CHAP.

CHAP. II.

Of Mercy and Truth, and of the kisse of Peace and Iustice.

HAppy is that conscience wherein, *Mercy and Truth haue met together, Iustice and Peace haue kissed each other*: The truth of him that confesseth, and the mercy of him that taketh compassion haue met together; because he cannot want mercy, who knowledgeth himselfe in the truth miserable. The kisse of Iustice is to loue our enemies, to forsake our parents and all things else for Gods sake: to suffer all iniuries patiently for Gods loue: and euery where to auoide glory offered: the kisse of Peace is to call those that hate each other to Peace, those that are at discord to concord, those that are turbulent to beare them quietly, those that are ignorant to teach them mildely and gently, those that doe mourne to comfort them mercifully, to haue peace with all men: And in our patience to possesse our soules.

CHAP. III.

Of the soule confirmed and strengthened in Christ.

BLessed is that soule that is founded in the peace of Christ, and strengthened in the loue of God: which when it doth outwardly suffer warres, yet by reason of the peace that passeth

paſſeth all vnderſtanding, that is, the peace of conſcience is not troubled.

In which, whatſoeuer garboile ſhall be abroad, they breake not forth to interrupt the ſilence of the inward quietneſſe, becauſe being touched with the taſte of inward ſweetneſſe, it is inwardly gathered by deſire, neither is it diſſolued outwardly by wicked delights of the fleſh, becauſe it doth wholly poſſeſſe the thing inwardly wherein it is delighted, and ſo quieted in it ſelfe, whilſt there is nothing which it outwardly deſireth; it reſteth inwardly by loue wholly, and when it is gathered wholly, to the inward ioy, it is made like againe to the Image of that which it worſhippeth in it ſelfe: ſuch a ſoule doe the Angels and Archangels often viſite and honour, as the Temple of God and habitation of the holy Ghoſt: be thou therfore the Temple of God, and God Almighty ſhall dwell in thee, for the ſoule hauing God in it ſelfe is the Temple of God, wherein Diuine myſteries are kept and obſerued.

CHAP. IIII.

God vouchſafeth not to viſite that ſoule which ſtudieth not to abide in him.

MOreouer the ſoule which careth not to abide in God, nor to fixe her deſire in the Law of God, goeth out by the eares, by

by the eyes, and other ſences of the body, and taketh her delight in theſe outward things, but when it ſhall find theſe gates ſhut, then returning again to her ſelfe, ſeeing her ſelfe naked & forſaken, ſhe ſhall be ſtricken with an ineſtimable ſhame and horror; and becauſe ſhe ſought the comfort of the world, and outward things, ſhe ſhall not haue that which is giuen of God inwardly in the conſcience. And God will not onely, not vouchſafe to viſite her, but ſhe being guilty in her ſelfe, will not ſuffer nor abide her ſelfe. She cannot haue reſt in her ſelfe, becauſe ſhe hath forſaken him with whom ſhe ought to dwell and reſt, thinke thou therefore now being placed in the fellowſhip of others, that thou ſhalt not alwayes abide with them.

And in the meane time chuſe to thee that companion, who when all theſe worldly things ſhall be taken from thee, ſhall keepe his promiſe with thee; who keepeth his promiſe with all thoſe that loue him, or hate him; who promiſeth eternall bliſſe to his louers, and immortall miſery to his haters; Neither doth depart from his friends in the time of ſorrow and diſtreſſe, nor from his foes in their earthly felicity, with inward vexation to afflict them. He is thy God whom thou oughteſt to chuſe and loue aboue all things: without whom, all pleaſures, in appearance, are but ſoule-vexing paines in effect.

CHAP.

CHAP. V.

The soule willing to haue God to dwell in her, ought to make cleane her conscience from all vnlawfull thoughts, and desire God onely.

GAther therefore together all distractions of thy heart, and wauerings of thy minde, and in God onely fixe thy whole desire, and let there thy heart be, where is thy treasure most of all to be desired and loued: for he doth oftentimes visit, and gladly dwel in a quiet heart, and a peaceable minde, because he is peace, and in peace is made his dwelling place; therefore endeauour to make thy selfe such a one, by his assisting grace, that God may be present with thee, that he may be in thy mouth, and in thy heart, alwayes go with thee, returne with thee, & neuer depart from thee. Who will neuer forsake thee, vnlesse thou shalt first forsake him, whersoeuer thou shalt be thou canst neuer be alone, (if thou forsake him not) for God shall be with thee.

CHAP. VI.

Our Conſcience being cleanſed, we ought to looke for the comming of Chriſt.

MAke cleane thy conſcience therefore and be alwayes ready, at what houre ſoeuer our Lord ſhall come to dwell with thee, he may find a dwelling houſe prepared for him in thee. For he hath ſaid, *Make for me a Sanctuary, and I will dwell in the midſt of you.* Let vs ſtudy therefore to build vp a Temple for God within vs; that firſt, truely he may dwell in vs particularly, next, in vs altogether vniuerſally; becauſe neither will he diſdaine the part ſeuerally, nor the whole generally. Firſt of all therfore, let euery one ſtudy, that he diſcent not from himſelfe, becauſe euery kingdome diuided in it ſelfe ſhall be deſtroyed, and one houſe ſhall fall vpon another, till all make againe a very Chaos of confuſion: neither ſhall Chriſt enter where the walles ſhall be falling, and the parget beaten downe; the ſoule will haue the houſe of his body whole and perfect, and needs muſt it go out vnlukely, if the parts thereof ſhall be diſperſed one from another. Let her therefore ſee if ſhe deſireth Chriſt to dwell by faith in her ſuperior parts; that is to ſay, let her conſider well and carefully, leſt her parts do diſagree from her; that is, *reaſon, will*, and *memory*: he prepareth a worthy

worthy dwelling place for God, whoſe reaſon is neither deceiued, nor will peruerted, nor memory defiled.

Happy is that ſoule, which ſtudyeth ſo to cleanſe the houſe of her heart, from the filth of ſinne, that ſhe may without let, fill it with holy and iuſt works, that therein it may delight, not onely the Angels, but the Lord and ruler of Angels to dwell therein. The houſe thus made cleane, and all euill things put out of it, let it be filled with all good things, that it be not neceſſary for vs to ſeeke any thing outwardly, who haue forſaken all outward things.

CHAP. VII.

Of ſeuen pillars to be ſet vp for the building of our Conſcience.

LEt Wiſedome therefore build her a houſe, ſet vp ſeuen pillars; (that is, the foure Cardinall, and three Theologicall vertues) whereupon the whole building may ſtay, the houſe is our conſcience, the pillars are Good-will; and the ſaid vertues vpholding the ſoule in all effectuall piety, a cleane heart, a free mind, an vpright ſpirit, a deuout heart, and a reaſon illumined with celeſtiall influence.

CHAP. VIII.

The setting vp of the first piller, which is Good-will.

LEt the first Piller therefore bee first set vp. for amongst all the gifts of God which seeme to appertaine to the saluation of man, the first and principall thing is knowne to bee good-will, by which the image of the likenesse of God is repaired in vs: it is the first, because of Good-will all good things begin; it is the principall, because there is nothing giuen more profitable to men then good-will, to doe well. Whatsoeuer a man doth, it cannot bee good vnlesse it proceed of good-will: without good-will, verily, can no man bee saued, and with good-will, truely, can no man bee damned. Good-will, can neither be giuen to one vnwilling, nor be taken from any vnlesse he be willing: the will of man is the power of God; it is the will of man, because to will, is in the will of man; and therefore, the whole worke consisteth in the will, for so much as thou willest, so much thou desirest; how much increaseth thy good-will, so much increaseth thy good worke: make therefore thy good-will great, if thou wilt haue thy worke great, for so the most godly and most mercifull Father, hath

hath therein placed our redemption, wherein no man can want, vnleſſe he will himſelfe; for men may loue equally, both the rich and the poore, although they cannot equally giue money; yet is not the will good, vnleſſe it worke, as it is able.

CHAP. IX.

Of the ſecond piller, which is the remembrance of Gods benefits.

LEt vs therefore remember the mercies of God, that we may be ſo inflamed to loue him; let vs call to remembrance the good things that he gaue vs, how oft he hath mercifully deliuered vs from great dangers; neither can be ouercome with our ſinnes, but that he will ſhew mercy to vs; how oft hath hee warned vs when wee haue forgot him, called vs backe when wee haue turned from him, hath gently receiued vs comming to him, hath pardoned vs when we repented, kept vs, when we perſeuered, hath held vs vp when wee ſtood, hath lifted vs vp when we fell, hath turned our euill delights into bitterneſſe, and hath wholſomely comforted vs alſo when we were in bitterneſſe and ſorrow.

Laſtly (deliuered from troubles) hath reſtored to vs perfect peace & quietnes, who neither

hath been wanting to ſinners, to amend them, nor to the iuſt to keepe them: let vs account how great good things God hath done to vs, when we neither asked nor deſired, but rather vtterly refuſed them: and from how many perils God our deliuerer hath deliuered vs; how great was the loue of his mercy towards vs, in that his grace hath kept vs (vnthankfull wretches) in many things contrary to his will, whereunto we might fall as we haue fallen into many other: therefore, euen as there is no moment wherein we do not vſe and enioy the loue and mercy of God; ſo ought there to be no minute, wherein we haue not preſent remembrance of his goodneſſe, to be thankefull to him for it: for in him we liue, moone, and haue our being.

CHAP. X.

Of the third pillar, which is a cleane heart.

IT followeth, that with all our heart we ſhould loue him, that is to ſay, with our whole thought, with our whole affection, without defection. Let our heart be right with the rightneſſe of our intention, with baniſhing wicked thoughts, and with the continuance of holy contemplation. Let it be ready to follow the will of God, into what part ſoeuer ſhe ſhall know it to be bent; let the heart be vpwards

to contemplate and deſire onely heauenly and diuine things; let the heart be pure, that it ſuffer not euill to dwell within it; neither account a ſmall offence to be tollerable, either in his owne conſcience, or in others; let the heart be ſweet with gentle anſwers, ſugred admonitions, milde reprehenſions, and moderate corrections. Let the heart be cleane, that forſaking the filth of all vncleanneſſe as well thoughts, as deeds, it may lament his ſinnes, and waile for his owne miſery and others. Let it not mourne onely for his owne ſinnes, but for others alſo; and let it be ſorry for euils that it hath done, and for the good things which it hath left vndone.

CHAP. XI.

Of free-will, the fourth pillar.

LEt the mind alſo be farre from the cares of the world, from the pleaſures of the fleſh, and from wicked thoughts, that it may, when it will, either apply it ſelfe, or ſerue the profit of his brethren, or reſt in the contemplation of heauenly things: let it be ſtedfaſt, that it be not ſhaken with ſodaine perturbation, nor intangled with delights, nor ouercome with ſorrowes, that no anger, no impatience may trouble the peace of the minde; becauſe Chriſt is peace, and in peace reſteth the louer of peace, and cannot continue in a troubled minde: let

hath been wanting to ſinners, to amend them, nor to the iuſt to keepe them: let vs account how great good things God hath done to vs, when we neither asked nor deſired, but rather vtterly refuſed them: and from how many perils God our deliuerer hath deliuered vs; how great was the loue of his mercy towards vs, in that his grace hath kept vs (vnthankfull wretches) in many things contrary to his will, whereunto we might fall as we haue falleh into many other: therefore, euen as there is no moment wherein we do not vſe and enioy the loue and mercy of God; ſo ought there to be no minute, wherein we haue not preſent remembrance of his goodneſſe, to be thankefull to him for it: for in him we liue, moone, and haue our being.

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to contemplate and desire onely heauenly and diuine things; let the heart be pure, that it suffer not euill to dwell within it; neither account a small offence to be tollerable, either in his owne conscience, or in others; let the heart be sweet with gentle answers, sugred admonitions, milde reprehensions, and moderate corrections. Let the heart be cleane, that forsaking the filth of all vncleannesse as well thoughts, as deeds, it may lament his sinnes, and waile for his owne misery and others. Let it not mourne onely for his owne sinnes, but for others also; and let it be sorry for euils that it hath done, and for the good things which it hath left vndone.

CHAP. XI.

Of free-will, the fourth pillar.

LEt the mind also be farre from the cares of the world, from the pleasures of the flesh, and from wicked thoughts, that it may, when it will, either apply it selfe, or serue the profit of his brethren, or rest in the contemplation of heauenly things: let it be stedfast, that it be not shaken with sodaine perturbation, nor intangled with delights, nor ouercome with sorrowes, that no anger, no impatience may trouble the peace of the minde; because Christ is peace, and in peace resteth the louer of peace, and cannot continue in a troubled minde: let

the minde be perfect in the loue of God, for this is to loue God, to occupy the minde with him, to conceiue a loue aboue conceite, to enioy the sight of him, to hate sinne, to despise the world and to loue our neighbour, whom he hath commanded to loue as our selfe; for, he cannot loue God (as himselfe testifies) whom he hath not seene, that loues not his neighbour whom he hath seene; and remember our best actions, yea our very prayers are turned into sinne, if we be not in charity with God and men.

CHAP. XII.

An vpright spirit, the fift pillar.

BVt let thy spirit be vpright, turned altogether from all worldly and present things, and be inseperably ioyned and vnited to godly deuotion; let it ascend and visite the heauenly seates, and the many mansions which are in Gods house, humbly casting thy selfe downe before the throne of the diuine Maiestie, and the Lambe. Let thy soule, in contemplation, runne through the streets of the supernall Syon; let her diligently hearken to that melodie of the Angels, and in the highest pitch of thy soaring soule ascend vp to all the holy orders of the heauenly Hierarchie of Cherubins, Seraphins, Dominions, Thrones, Principalities and

Powers;

Powers; and so transcend to the God of all, the Father of Spirits, vnto Iesus the great Angell of the Couenant, the head of the Angels, and vnto the holy and eternall Spirit, proceeding from the Father and the Sonne, to be blessed and praised for euer. Thinke of all these together, and considering thy selfe conscionably and constantly deuote thy selfe, and soule, to the Lord of all: for that minde is vncapable of any grace, which is not first well-exercised and fully taught in the knowledge of it selfe: For, in vain doth he lift vp the eye of his heart to see God, who is not yet fit to see himselfe; for it is nenessary that thou know the inuisible things of the spirit, before thou can be fit to know the inuisible things of God: and if thou cannot know thy selfe, presume not to apprehend those things which are aboue thy reach.

CHAP. XIII.

A reasonable minde, is a Looking-glasse to see God.

THe chiefe and principall looking-glasse, whereby to see God, is a reasonable mind, finding out himselfe: For, if the inuisible things of God, are known & perceiued by those things which are vnderstood & seen; where (I pray you) more expressly are the prints of his knowledge found impressed, then in his image, which is mā?

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Let him therefore wipe his looking glaſſe, and cleanſe his ſpirit, whoſoeuer thirſteth to ſee his God. Bleſſed are they that are cleane in heart, becauſe they ſhall ſee God: this looking-glaſſe, the true penitent ceaſeth not daily to looke vpon, to cleanſe it, to handle it and keepe it, to looke into it; if it ſhould find any thing therin that ſhould diſpleaſe God, to wipe it away, not onely the ſinnes of our euill deeds, but alſo of our fowle thoughts that nothing remaine in it that may offend God; to hold it, leaſt falling downward it ſhould cleaue to the earth by loue, and that it waxe not filthy through the duſt of vaine thoughts; to keepe it, that he whoſe tabernacle is with men, whoſe delight is to be with children of men; who ſtandeth and knocketh at the doore, at what hower ſoeuer he will enter, he may finde a cleane receptacle. For God which is the louer of cleanneſſe, cannot dwell in an vncleane heart.

Matth. 5.

CHAP. XIIII.

The lightning of the minde.

THy looking-glaſſe therefore (which is the ſoule or conſcience) being made cleane, and long-looked on with great diligence, there beginneth a certaine cleareneſſe of the light of God to ſhine into it; and a certaine beame of an vnwounted viſion to appeare in the eyes of thy

thy heart. By the ſight of which light the minde inflamed, beginneth with a cleane brightneſſe of the heart, to behold inward things, and heauenly; to loue God, and to ſticke to God, and conſidereth all things that are, as if they were not, forſaketh all his affections, and leaneth wholly to Gods loue alone, knowing that he only is bleſſed that loueth God. Moreouer, to ſo great a grace, our minde neuer commeth by our own induſtry, this is the gift of God, & not the merit of man: but, without doubt ſuch and ſo great grace he hath receiued, who forſaketh the cares of the world, and taketh care of himſelfe, that is of his ſoule, who ſtudyeth oftentimes to thinke of, and diligently to know what he is himſelfe: returne therefore to thy heart, and diligently examine thy ſelfe. Conſider from whence thou commeſt, whither thou goeſt, how thou liueſt, what thou doeſt, how much thou wanteſt; with what thoughts thou art more vexed, with what affections more often touched; or with what ſorts of temptation thou art more ſharpely aſſaulted of thy wicked ſpirit.

When thou ſhalt thus fully know the ſtate and habite of the inward and outward man; and not onely what thou art, but alſo what thou ought to be, by this knowledge of thy ſelfe thou maiſt be lifted vp to the contemplation of God: for, how much daily thou profiteſt in that knowledge, ſo much the better alwayes thou

thou ascendest to higher things. But now, hast thou perhaps already ascended, now hast thou returned to thy heart, and there hast learned to rest, yet let not this suffice thee, learne there to dwell and make thy dwelling place, and with what wandring of minde soeuer thou shalt be drawn away from thence, make hast to returne thither alwaies againe; without doubt by much vse at length it shall be turned to thy delight, insomuch that without any hardnes of labour, thou maist be there continually; yea, or rather let it be a paine to thee, to abide in any other place, then there; because the heart of a good man, is the habitacle of God; and to be with God euer, is euer to be in heauen.

CHAP. XV.

Vaine thoughts are to be expelled from the heart.

IF thou shalt perceiue therefore thy desires to be exercised about outward delights, and thy thoughts mightily to be occupied in them, with great carefulnesse driue them from thee; neither suffer them to enter into thy heart, but returne thou to thy heart, and there alwayes study to enter and to dwell, where thou maist be most acceptable to God.

CHAP. XVI.

Of a deuote minde, the sixt pillar.

THe minde which lifteth not vp her selfe to the consideration of her selfe, but is as yet dispersed through sundry desires, and is this way and that distracted with sundry thoughts, cannot gather it selfe together, because it doth not yet know how to enter into it selfe, but in thought & conuersation keepeth stil in low places; and therfore cannot flie vp with the wings of contemplation to those things which are aboue it: let it learne therefore to gather together the wandrings of the heart, let it accustome to dwell in the interioreſt part of it selfe; study to restrain the distractions of the thoghts, and to forget all outward things. Let him learne to loue onely the inward good things, and let them often thinke on those: whosoeuer would aspire to the contemplation of heauenly things, & despiseth to come to the knowledge of diuine mysteries; and when he hath dili-diligently considered himselfe, and long time sought, when he shall at length finde what he is, resteth that through reuelation from God hee should know what hee ought to be, what building of the minde, hee ought to prepare

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to God, and with what seruices to please his diuine Maiestie, whose seruice is perfect freedome, and truest rest of the soule.

CHAP. XVII.

After vaine thoughts driuen out, the heart is lifted vp aboue it selfe.

WHo so gathereth together the wandrings of his minde, and fixeth all the motions of his heart in one desire of eternity; he hath already, verely, returned to his heart, and there willingly dwelleth, and is wonderfully delighted. And when he cannot now comprehend himselfe for ioy, he is caryed aboue himselfe, and as it were by a traunce is lifted vp to the highest, and so by himselfe aboue himselfe, through the knowledge of himselfe ascendeth to the knowledge of God, thereby to learne to loue God onely, and to thinke on him without ceasing, and to rest in him with delight.

When thus the loue of Christ hath swallowed vp all fraile affections, man (as neglecting and forgetting himselfe) thinkes on none but of Iesus Christ, and those things which doe apperraine to Christ Iesus. Then at length, as I suppose, is perfect charity kindled in him. To him therefore who is so affected no pouerty is troublesome, he feeleth not iniuries, he scorneth

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checks and taunts, deſpiſeth loſſes, accounteth death a gaine, yea rather doth not thinke himſelfe to die, knowing himſelfe rather to paſſe from death to life, ſith Chriſt is the immortall life of the ſoule. Whom thus the loue of God doth inwardly binde, neither is he able for a while, to goe forth outwardly, but ſo much the more earneſtly burneth in the deſire of him, how much more familiarly he burneth in loue of him. And ſo much the more often vehemently he deſireth him: for, diuine loue neuer reſts, but like a celeſtiall flame ſtill aſpireth, till it be in the heauenly Sphere, ioyned inſeperably to her beloued Obiect, which is Chriſt Ieſus: for, he that approacheth to God by loue, is made owne ſpirit with him. 1 Cor. 6. 17.

CHAP. XVIII.

Of the rauiſhing of the heart, and what is ſeene in that traunce.

WHo is thus continually delighted in the loue of God, doth oftentimes ſuffer the traunce of his minde, being rauiſhed from all things preſent, and worldly: he is preſented before God, and whileſt he conſidereth his beauty, being aſtonyed at the glory thereof, he hangeth wholy in ſuſpence, quite ſwallowed vp with the admiration thereof; he wondereth at the diuine Maieſtie of the King, the honour

honour of his Kingdome, the nobility of the heauenly Citie, and the felicity of the Citizens, he beholdeth also the splendor of his glory, the goodnesse of his grace, the sweetnesse of inward pleasantnesse, and the tranquility of eternall quietnesse. He museth at the power of the Father, the wisedome of the Sonne, at the bounty of the holy Ghost, and the blessednesse of angelicall natures, hee is by God delighted in God, whilst he maruelleth at his piety, and beholdeth his beauty, Oh! how pleasant a thing were it to be felt, if it were not so little a while rauished? It is rauished whilest it contemplateth onely heauenly things, and by contemplation taketh pleasure, but whilest it laboureth to stand therein long, it suddenly falleth; & returning to it self, can declare to none what it saw aboue it selfe; but drawne with the knowledge of sweetnesse it doth wonder in it selfe at the sweetnesse of the tasted pleasantnesse, and at that heauenly infusion of spirituall gladnesse; it reuolueth also with the secret minde in his heart, the cleerenesse of the incorporeall light, and the sauour of inward quietnesse, and the closenesse of the highest tranquility; In the contemplation hereof, and sweetnesse of this contemplation, the minde is delightfully pleased, and marueilously delighted; let it therefore haue this will and neuer faile, let it will thus much vntill it come before the King, and there weepe and sigh, and let it earnestly, with teares, pray for pardon,

pardon, require grace; and with the Patriarch *Iacob*, in loue, wrastle with God, and not depart thence, vntill it finde God pleased, whom it had too much offended, & of him receiue comfort.

CHAP. XIX.

Lightened vnderstanding, the seuenth pillar.

FInally, Reason lifted vp through the truce of the minde into the contemplation of heauenly things, and rauished into the secrets of diuine contemplation, and there lightened to the knowledge of truth, and true light; enflamed with the desire of goodnesse; gathereth together all vnlawfull lusts, affections, and wandring thoughts of the memory, the desperation of the heart, the wauerings of the soule, the enagations of the spirit, and distractions of the minde; and fixeth her whole desire in that Soueraigne felicity.

Let reason alwayes possesse the higher place, neither suffer any motion to rebell against her, but let all things be obedient to her, euen as she yeeldeth obedience to God: But if she feele any motion to stirre to that it ought not, or to bee moued as it ought not; let her not consent thereto, but forthwith resist it, for consent only maketh vs guilty offenders, although

honour of his Kingdome, the nobility of the heauenly Citie, and the felicity of the Citizens, he beholdeth also the splendor of his glory, the goodnesse of his grace, the sweetnesse of inward pleasantnesse, and the tranquility of eternall quietnesse. He museth at the power of the Father, the wisedome of the Sonne, at the bounty of the holy Ghost, and the blessednesse of angelicall natures, hee is by God delighted in God, whilst he maruelleth at his piety, and beholdeth his beauty, Oh! how pleasant a thing were it to be felt, if it were not so little a while rauished? It is rauished whilest it contemplateth onely heauenly things, and by contemplation taketh pleasure, but whilest it laboureth to stand therein long, it suddenly falleth; & returning to it self, can declare to none what it saw aboue it selfe; but drawne with the knowledge of sweetnesse it doth wonder in it selfe at the sweetnesse of the tasted pleasantnesse, and at that heauenly infusion of spirituall gladnesse; it reuolueth also with the secret minde in his heart, the cleerenesse of the incorporeall light, and the sauour of inward quietnesse, and the closenesse of the highest tranquility; In the contemplation hereof, and sweetnesse of this contemplation, the minde is delightfully pleased, and marueilously delighted; let it therefore haue this will and neuer faile, let it will thus much vntill it come before the King, and there weepe and sigh, and let it earnestly, with teares, pray for pardon,

pardon, require grace; and with the Patriarch *Iacob*, in loue, wraſtle with God, and not depart thence, vntill it finde God pleaſed, whom it had too much offended, & of him receiue comfort.

CHAP. XIX.

Lightned vnderſtanding, the ſeuenth pillar.

FInally, Reaſon lifted vp through the truce of the minde into the contemplation of heauenly things, and rauiſhed into the ſecrets of diuine contemplation, and there lightened to the knowledge of truth, and true light, enflamed with the deſire of goodneſſe; gathereth together all vnlawfull luſts, affections, and wandring thoughts of the memory, the deſperation of the heart, the wauerings of the ſoule, the euagations of the ſpirit, and diſtractions of the minde; and fixeth her whole deſire in that Soueraigne felicity.

Let reaſon alwayes poſſeſſe the higher place, neither ſuffer any motion to rebell againſt her, but let all things be obedient to her, euen as ſhe yeeldeth obedience to God; But if ſhe feele any motion to ſtirre to that it ought not, or to bee moued as it ought not; let her not conſent thereto, but forthwith reſiſt it, for conſent only maketh vs guilty offenders, although

Intent maketh the sin, and only consent makes vs absolutely sinfull.

Affliction to sinne, hurts not without the consent of the will.

some thing may let, that the deed be not committed. For then the soule is said to die, as it is written, when reason it selfe is wrested by consent to sinne: for the soule that shall sinne, shall die: let it therefore resist, that it die not, and fight, to obtain the garland: very painfull is the battell, but fruitfull; for, as it hath paine, so hath it a reward; there hurteth not affection where is no consent to sin, but rather that which wearieth thee with slander, crownes thee conqueror.

CHAP. XX.

By what meanes the good Conscience is builded.

THus, thus verily is the good cõscience builded; that is a good conscience which punisheth sins past, & eschueth to cõmit those things which deserued punishment which if it feele sin, consenteth not with sinne; which if thought defileth, reason (sanctified with grace) purifieth: That is an vpright conscience whom his owne sin displeaseth; and giueth not consent to others sinne; neither for this leaueth the sinner, nor dissembleth his sinne, and when he rebuketh, neither shameth, or glorieth ouer him; it is quiet because it is sweet and pleasant to all men, and burdenous to none, vsing his friend with fauour, his enemies with patience, entreating all men curteously, and such as it is able bountifully;

tifully; for with such is the house of the soule builded; but if perhaps (as it often happeneth) that a thiefe shall come (who commeth to none other end then to steale, to kill, and destroy;) if (I say) the thiefe shall come (that is) either the pride of the heart rising inwardly, or the desire of humaine praise comming outwardly, or some other mischiefe which would go about to vnderminde this house; then let the wrath of reason, (which is a holy and sanctified rage) as a good dogge (garding his Masters treasure) keepe watch, barke, byte, and kill, and flie into the bosome of the enemies, let him spare none, let him suffer none to enter, but brawle and bay, and raise the family within the house; to take weapons of what side soeuer, whether secretly or openly vice shall attempt to hurt; let reason driue it farre off, that the conscience may be in security: then is the conscience secure, when she is not in danger of accusation, either through the cold affection to goodnesse, or for presuming to doe euill in hope of Gods goodnesse; then is the conscience cleane, and cleere in it selfe when it can neither be accused of the sins passed, or is not vnlawfully delighted with the sin present; that conscience is pure, to whom God doth not impute her owne sins, for that she hath committed any other sins, for that she hath allowed of them, or winked at them; nor negligence, because she hath spared to admonish; nor pride, because she hath dwelled in

With what vertues the house of the soule is builded, and adorned.

humility; which is the ſure foundation (Chriſt being the chiefe corner ſtone) whereupon to builde the higheſt piety.

CHAP. XXI.

More commodious is a good Conſcience then knowledge.

MAny ſeek knowledge, but few conſcience; verily, if with ſo great endeauour, induſtry, and care the conſcience were ſought after, as worldly and vaine knowlege is, it ſhould be both ſooner obtained, and more profitably retained; for, to thinke of the conſcience is a conſumate and perfect feeling, and he that keepeth it ſhall be alway voyde of care (be it reuerently ſpoken of wiſedome) it is more profitable to haue recourſe to the conſcience then to wiſedome, vnleſſe it be that wiſedome, which edifieth the conſcience; for then vnderſtandeth the ſoule it ſelfe, then is the conſcience beautified; then is the heart repleniſhed with a good conſcience, when the created image ſhal receiue in it God, and it ſelfe in God by a mutual enterchange: The creating Image, in the Image created, is nothing elſe but wiſdome in the ſoule, but glory in the conſcience, and ſanctification in the ſoule: Ah! how vnſpeakeable is the goodneſſe of God, which boweth down ſo great a Maieſty to ſuch humility: he that created vs, is in vs created;

It is more profitable to haue recourſe to the conſcience, careſully to ſearch it, then to vviſedomes ſecrets curiouſly to find them.

He that created vs, is in vs created.

ated;&,as if it were a small matter,that we haue God for our Father,he will moreouer that we be mother to him, *Whosoeuer* (saith he) *doth the will of my Father which is in heauen, he is my brother and my mother.* A brother by obedience, a mother by bringing forth; a brother by participation of inheritance; a mother by instructing other parts of his mysticall body the Church. O faithfull soule! lay open thy lap, extend thine affection, be not agreeued to conceiue him in thy wombe, whom all the world was not able to comprehend, vntill the blessed Virgin conceiued him by faith; for, by faith Christ is conceiued, borne by the preaching of his euerlasting blessed Word, nourished by deuotion, and by loue; let therefore the conscience be pure, that that may leade Christ to our lodging, carefull in all duty and faithfull seruice, least so high a Maiestie refuse to lodge in the bosome of the heart; let it be deuoute, that that may onely please God; be inrent in God alone, nor swarne from him, to the least distraction of spirit. Such a conscience reioyceth the soule, and maketh it acceptable to God, reuerent to men and Angels, and resteth content and quiet in it selfe.

Matth. 12.

CHAP. XXII.

What is the fruit of the Conscience.

The heart knoweth it selfe by the conscience.

THe conscience is the knowledge of the heart, which is doubly to be vnderstood; that is to say, that which knoweth it selfe of it selfe, or that which besides it selfe knoweth other things of it selfe, for the heart knoweth it selfe by his conscience, and many other things. Because it knoweth it selfe, it is called a conscience, and because it knoweth other things besides it selfe, it is learned knowledge. A good conscience is the title of religion; the temple of *Salomon*, the field of blessing, the rising of true delights, the golden world, or rather a world of happinesse, the ioy of Angels, the Arch of couenant, the treasure of the King, the court of God, the dwelling place of God, the sealed and shut booke, and that booke which in the day of Iudgement shalbe opened. Nothing more pleasant, nothing more safe, nothing of more durance then a good conscience; though the body presse and vrge, the world draw, the diuell terrifie, yet shall she be in security, and as vnremouedly sure as *Mount Syon*. The good conscience shall be secure, when the body shall die; when the soule shall be presented before God; when both, in the day of Iudgment shall be placed before the dreadfull tribu-

nall

nall of the Iust King; she (I say) shall be in celestiall security.

There is not a more assured pledge of blessednesse to come, nor a more certaine testimony of Gods vnalterable loue and fauour, then a good conscience: when the world is turned vpside downe, when it weepeth, laugheth, it is an end, or runneth on his course; a good conscience euer (as a sure Anchor) holds the soule in a high swelling sea of felicity. Let the body be exposed to punishment, pined with fastings, torne with stripes, stretched out with rackes, killed with sword, hanged on the gallowes, yet the conscience being quiet, no torment can touch the soule, nor annoy the body: because the felicity of the soule so busies the sences of the body: that they haue no leasure to thinke on torment.

CHAP. XXIII.

How in the mirrour of the Conscience the state of the inward and outward man is knowne.

IN the glasse of the conscience, the state of the outward and inward man is knowne, for the soule knoweth not it selfe which is without a glasse. A cleane glasse, a cleere, and pure, of all religion is a good conscience. For as a woman which desireth to please her

husband, or louer, tricketh and setteth out the beauty of her in looking into the glasse, representing the opposite Image; so the soule in whom it swarueth from the Image of truth, or in whom it receiueth the impressions of the Image, creating in the conscience, doth: and vnderstand now well how we compared the conscience to a glasse, because in it, as in a glasse, the eye of reason is able cleerely to perceiue as well what is comely, as what is indecent in her selfe.

The

THE FORME OF *an honeſt life, written by Saint* Bernard, ſhewing what Chriſt hath done for thee, and what thou oughteſt to doe againe.

CHAP. XXIIII.

I Will in ſhort ſpeach deſcribe vnto thee, deare brother, the forme of an honeſt life: which if thou, burning in the loue of God Chriſt, wilt perſeuerantly keepe, it ſhall be a meanes to further thee to the attainment of euerlaſting life. Therefore, that the ſpeech may proceed from the inner man to the outward, thou muſt ſo ſtudy inceſſantly about the purity of thy heart, that God being a louer of purity may vouchſafe the more willingly there to prepare a ſeate for himſelfe, as in heauen: according to that ſaying: *Heauen is the ſeate for mee, and the ſoule of the iuſt man is the ſeate for wiſedome.* Eſay 66.

Needfull therefore it is that thou vigilantly intend to direct thy thoughts to goodneſſe and honeſty, that thou maieſt be afraid, before God, to

to thinke or meditate that thing which thou mightest worthily be ashamed to say, or doe in the presence of men: knowing that as by words or deeds, we become knowne to man; so verely, by thoughts al things become known to the spirit that searcheth the heart and spirit: for because, that which words doe vnto men, the same things doe thoughts to God. For God knoweth the thoughts of men that they are vaine. Psal.93. And as there is no creature inuisible to him, so can there nothing at all be thought that can be hidden from him. For the word of God is liuely, and effectuall, and more piersing then any Heb.4. two edged sword, touching euen to the diuision of the soule and the spirit, of the ioynts also and the marrow, and a discerner of the heart. Let Iesus also be alwayes in thy heart, and let not the thought of Christ crucified goe from thy minde.

Let him be thy meate, and drinke: thy sweetnesse, and consolation: thy honney, and thy desire: thy reading, and thy meditation: thy prayer, and thy contemplation: thy life, death, and resurrection.

Alwayes thinke vpon him, one while how he was laide in the Cribbe, and wrapped in clouts; another while, how he was presented of his Parents to his Father in the Temple: another while thinke how he fled into Egypt, there abiding long in extreame pouerty and need, and from thence returned with great labour.

Some-

Sometimes think how he that teacheth man wiſedome, and hath all creatures by right vnder his ſubiection, heard, and poſed the Doctors in the Temple, and was himſelfe afterwards ſubiect to his Parents. Furthermore, thinke how he hungred and thirſted in the wilderneſſe, which is himſelfe the bread of life, and fountaine of wiſedome: which feedeth amongſt the Lillies, and filleth euery liuing thing with his bleſſing. Can. 2. 3. Pſal. 144.

Another while thinke how he that ruleth the ſtate of the whole world, being wearied with trauelling, ſate vpon a well talking alone with a woman. After that, think how he that ſufficiently miniſtreth all things to al men, was long praiing in an agony: Alſo, how he that is the ſweetnes and conſolation of Angels, neuertheleſſe, receiued comfort of an Angel. Or elſe, think how he that is the ſupport, or Pillar of the whole world, was himſelfe bound to a piller and whipped. How he that is the brightneſſe of Angels, was beſmeered with ſpittle, and clapped on the face with the palmes of mens hands; crowned with a crowne of thornes, and filled with reproaches.

Laſtly, think how he was reckoned amongſt the wicked, and for thee hanged, and died on the Croſſe, commending his Spirit into his Fathers hands. So ſhall thy beloued bee a bundle of myrrhe: ſo ſhall hee abide betweene thy pappes. Thus of all the anguiſhes and ſorrowes

ſorrowes of thy Lord God, bind together (as it were) a bundle, that thou maieſt make for thy ſelfe a bitter cuppe of teares.

If at any time thou being kindled with the moſt burning loue of Chriſt, wilt with the Apoſtle know him, and not after the fleſh, thou muſt a little lift vp the eyes of thy minde to the conqueſt of his reſurrection, to the glory of his aſcenſion, and to his glorious Maieſty ſitting and raigning in the glory of God the Father, ſauouring, and ſeeking thoſe things that are aboue, where Chriſt ſitteth at the right hand of God. And yet tarry not long in that contemplation, leſt peraduenture, if thou become a curious ſearcher of his Maieſtie, thou be oppreſt with the glory thereof.

CHAP. XXV.

What I muſt doe for Chriſt in the whole courſe of my life.

SVrely before all things thou ſhalt vnderſtand, that thou oughteſt to ſhun pride of heart, boaſting, and arrogancy, as poiſoned Aſpes, knowing donbtleſſe that euery one that exalteth his heart, is odious before God. Therefore deſpiſe no man, hurt no man, ſpeake ill of no man; and for Chriſts loue, doe thy endeauour to doe all men good. Alſo, thou oughteſt not onely from thy very heart to beleeue that thou

thou art inferiour, and baſer then all other men; but alſo thou oughteſt to ſay, that thou haſt not profited: neither oughteſt thou to thinke thy ſelfe to be any thing according to that ſaying of the Apoſtle: *He that thinketh himſelfe to be ſomewhat, when he is nothing, he deceiueth himſelfe.* Gal. 6.

Furthermore, let thy gate be perfect, graue and honeſt, (that is to ſay) walke not with broken, or vnequall ſteps, or caſting thy ſhoulders to the right or left ſide; or with a ſtreight neck, nor with thy breaſt ſtrouting out, or with thy head caſt vpon thy ſhoulder: all which things doe either ſmell of lightneſſe, or ſhew pride, or ſauour of hypocriſie. Therefore, going, ſtanding, and ſitting, haue alwayes thy face downeward, pondring in thy minde that thou art but aſhes, and to aſhes ſhalt returne: and thy heart lifted vp towards heauen, where Chriſt ſitteth on the right hand of his Father; looke not euery way with curioſity, but with neceſſity. Sadnes (eſpecially in company) it becommeth thee to hide, ſhewing a cheerefulneſſe in the face: and in priuate neuer let thy countenance be changed into diuers faſhious. If at any time thou be mooued to laugh in other mens preſence (as often it befalleth) let not thy laughter be vehement, nor permanent: for according to the ſaying of the Wiſe man; *A mans apparell, laughter, and gate, do ſhew what he is.* Eccles 19. Sometimes alſo temper thy cares with ſpirituall ioyes. Be neuer idle, but either occupyed in reading,

ding, or meditating some thing of the holy Scriptures. or conferring, else, saying, or singing of Psalmes, doing neuertheless continually that which thou shalt be enioined to doe; to the intent, that the diuell when hee comes to thee (as he did tempt *Eue*) may neuer finde thee idle. For idlenesse hath occasioned; and caused, and taught much euill. Read also more willingly those Scriptures which will chiefly informe thy vnderstanding, reforme thy life, conforme thy will, and inflame thy affections towards thy Christ: vnderstand what I say, for God will giue thee vnderstanding in all things, if in this vnderstanding thou wilt thinke what consideration, or regard God hath of thee. When thou prayest, fill not the eares of the hearers with fained sobs, and sighs, but pray earnestly to God in the Chamber of thy heart: yet is it good, for the increasing of thy cold deuotion, and compunction, if thou be alone, that holding vp pure hands to God, thou so pray withall as thou maiest heare thine owne voice. To ease this earnest minde, looke vp now and then towards heauen, that thy heart may bee there, where Christ is sitting on the right hand of God. From prayer returne to reading; and when thou art weary of reading, returne againe to prayer. The company of young men (especially, vaine and inconstant) as much as thou canst auoide. Neuer stare in any mans face; come to thy meate, as to a punishment, (that is)

neuer

neuer eate for pleasure, but for necessitie, and let hunger, and not the sauour of meat, prouoke thine appetite. Singularity in refection auoide, and content thy selfe with common meates, knowing that thy flesh ought to be fed, and vices ought to be extinguished. If there come sometime a dainty dish to the table, take it as prouided of God. Yet haue this alway in thy mind, that it might be set only, or rather, for an other then for thee. Put a mean to thy foresight lest thou seeme wise in thine owne conceit. At all times, in all places, and in all thy workes feare, lest thou exceed in some thing.

Hereupon, saith blessed *Iob*: *I did feare all my works, knowing that thou wouldest not spare him that sinneth.* When thou commest weary to thy bed, lie downe reuerently, with praises for thy daies preseruation, and praier to God for thy nights protection. If thou be assailed with lust, or assaulted by any such temptation, call to thy remembrance how thy beloued Christ was laid in paines, saying thus in thy heart: *Shall my God hang on the gibbet, and shall I yeeld my soule to pleasure?* And so calling on the name of our Sauiour, with deuout thoughts of the mercies & the merits of thy Iesus; the assault at length, by Gods helpe, will cease. Let sleep take thee as thou art saying Psalms, that thy fantasies may haue a holy working, & thou a cõfortable waking. When thou risest, praise thy Creator with al thy power, and lift vp thy voice strongly, to praise thy Redeemer. Lastly, Iob 9.

Lastly, haue alwayes a most pure loue towards Christ, remembring to loue nothing besides him, or for him. I haue been more tedious then I thought to haue beene in describing those things to thee, which my selfe performe more in desire then effect, desiring God to fulfill that in thee which I know to be wanting in my selfe, because thy profiting is my ioy, and crowne in our Lord.

FINIS.

10 JY 57

MOSES HIS SIGHT OF CANAAN.

With

SIMEON his Dying-Song.

Directing

How to liue holily and dye happily.

BY

STEVEN IEROME, late Preacher *at Saint Brides.*

Seene and allowed.

Nascentes morimur, finisq; ab origine pendet.

LONDON,
Printed for *Roger Iackson*, and are to be solde at his shop, neare to the Conduit in Fleetstreet. 1619.

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BRITISH MUSEUM

To the Readers; chiefly, his late Auditors at S. Brides in LONDON.

CHristian Friends, whom I loue vnfainedly, in truth, and for the Truth, as I haue published this myrrour of dying Moses, and Song of holy Simeon, for the good of Gods Church in generall, (to whom I haue denoted my selfe, my life, my labours) so in my reserued thoughts, more peculiarly I tender and present it vnto you, my late Auditors, aboue the rest. First, as your due by right, being some few Gleanings after the Harueſt, and some few Grapes of the Vintage of my Ministery amongst you, or more plainely and properly the flowers of some Funerall Sermons, occasionedly preached, now printed for you. Secondly, that you might receiue by this single and simple labour, a double benefit, by a redoubled reflexion vpon your vnderstandings, memories and affections; as through the organ of the eare, by hearing, so of the eye, by reading: both which, Philosophy cals Sensus doctrinæ, the senses of learning. For which respect I haue turned my tongue into a penne, and the gesture of a liuing man into a dead letter, writing the same things with Peter, as Paul spake twise the same words. Which pēning, though in respect of preaching, it be but as a painted fire, to the powerfull Element; as the dead portraiture, to the liuing person; like the dead corps, to fighting Hector; yet

the same things read to those that before heard thē, haue the place of the Moone, at lest to enlighten the braine, though hearing, the power of the Sun to heat the hart. Besides that, you may act the noble Beræās part the better, in trying the spirits; more retentiuely, & deliberatly examining the truth, then infirme and weake memories could conueniently from a voluble tongue. Thirdly, they are as desiredly so deseruedly yours, euen as my selfe was, with my labours, by mutuall consent: and therefore I send you onely backe those exercises which you haue payed for: and withall (in my occasioned corporeall absence) the presence of my spirit, the pledge of my heart, the argument of my well-wishes, and constant desires towards you; an Epistle of that zealous affection which I iustly beare you, a testimony of my gratefull remembrance of all those true effects of your Christian loue towards me: the answering of which loue, is not the least of my earthly desires. As a true seale whereof, I send you this poore Paper-present, desiring your acceptance, as of the gift, so chiefly of the heart of the giuer. God it may doe you. if God concurre with his grace and his Spirit; weake meanes may worke mortification, euen the Cocke crowing may awaken Peter: hurt it can doe none, vnlesse accidentally the fault be in your selues; euen as to some the Word it selfe and the Sacraments, with all holy things, are the sauor of death; euen as meats and medicines to a weake stomacke, and distempered body, turne to diseases and Anguors, by reason of vicious humours.

To giue you a fore-taste and relish of what you shal

further

further finde in these vnited Treatises, the chiefe marke that I aime at, is (after the patterne of two myrrours of men; the one, the Pronouncer of the Law, the other a Trumpe of the Gospel,) to teach you how to die as well, as willingly. A Lesson which the wisest among the Heathens, euen their Sages, Philosophers, and Gymnosophists; nay, many learned Scribes, Disputants, and great Rabbies amongst Christians, either neuer knew preceptorily, or forgot to practise, as their Tragicall ends (some whereof I haue exemplified) doe demonstrate. A point taught onely in the Theorie, in the Schoole of Christ to his Disciples, his docible Simeons; *wrought in the practicke part by his spirit, in the hearts of the Saints of Syon.*

Further, I haue let you see your owne faces in two examplary Glasses, what you ought to be, euen Gods Seruants, righteous with man, religious with your God, that so your worke may receiue the reward, euen true beatitude, the soueraigne good. Labouring moreouer so to wash the foule spots and aspersions of your sin-soiled soules, that you may appeare beautiful and gracious, as Hester *to* Assuerus, *when Death, Gods Pursenant, fetcheth you to stand before the King of Kings: being not defective, (at least in desire and endeuour) to lay before you the true exemplary forme, and perfect modell how to liue holily, so to die happily.*

What I haue done further, thousands will iudge, I neither praise nor dispraise mine own doings, a Heathenish Master-els me, (a) the one were vanity, the other

a *Aristapud Val. Max lib. 7. cap. 2.*

other folly: only I may testifie thus much truly, that I haue not bin penurious in paines. For, since I vndertooke this taske, in as many weeks as Virgils Poems, yeres, I haue polished it as I could, (as the Beare her whelps by licking) perusing some Authors for this purpose, drinking deepely at their Wels, where I thought the waters sweet, decking this for Gods Israrel with Ægyptian Iewels, euen some heathenish illustrations as is lawfull and laudable in this kinde.

For the maner of penning, you haue my good will if not skill in cooking what is catered, if I adde sometimes sowre sawce, let it relish the better with you, what is vntoothsome to a fleshly palate, will proue wholesome to a sound soule. For my words, I haue not been very curious though cautelus, God and Nature haue administred them to my Pen, as to my Tongue, without martyring my selfe about them: if I haue erred, it is rather on the right hand, then the left, in the excesse, then defect, (as some haue taxed the one in Osorius; others, the other in Lipsius) rather chusing to flow and ouerflow (as Tully once did, before Athens brought him within his bankes) that I may be intelligible in expressing the motions of my soule, then with an affected concise Lipsian and Laconian breuity to be obscure, as is said of Aristotle, Theophrastus, and others, who for their stiles are said to write to torment their Readers; I haue labored to giue a good garment to a good body; to clothe a good subiect in words fitted, not affected.

For the matter, you haue here not what Sathan shewed Christ, the world with her glory & her pomp but

but a Map of mans misery, a model of his mortality of the worlds vanity, lifes breuity, so brittle, so briefe, so short, so certainly vncertaine in his flitting, in its fading, that the Word intitles our life in this world, a Pilgrimage, Gen.47. 9. a Flower, Esa.40.7. a Smoke, Psal.102.3. a Weauers shuttle, Iob 7.6. a House of clay, a Shepheards Tent, Iob 4. 19. Esa.38.12. a Shadow, Iob 8.9. a Dream, Iob 20.8 Vanity, *nay*, Nothing, Psal.39.5. *All which points, with sundry moe, I haue according to my talent, laid open at the full, with sundry encouragements, euery where inserted against such feares, as the thoughts of these things naturally possesse men withall.*

It was my purpose also to haue added some comforts, as against the feare of death naturall, so of death spirituall and eternall, in the corroberation of the weake Christian against Satan the wounds of conscience, and terrors of his owne soule: but the length of these Lines, already extended beyond their propounded limits, ioyned with weaknes of body, cause me to omit or pretermit this till some other occasion, where I shall, if it be requisit, reueale what I know in this practicall part of Diuinity, in the meane space I referre you to draw cooling waters from those Springs of Israel, to whom the Lord hath giuen the tongue of the learned to speake a word to him that is weary, in due season, in perusing the Works of the worthy Perkins, D. Sparks, Espines, *good old* Linakers Comforts for afflicted consciences, Hughes Troubled mans medicine, The Pensiues practise, *the* Consolatory Letters *of that zealous* Greenham,

D.Hill, Wilcox, &c. Ferrarius *vpon* 51. *Psalme*; Mr. Knox *vpon the* 6. *Psalm*, Mr. Downams Christian Warfare, Luthers Consolations, The sicke mans Salue, *chiefly that best sixe-penny Manuell that I know in English* Mr. Fremans Comforters, Wolcomb *his* Sinners salue; *with all those that haue strengthened the soule directly against desperation. Besides, if you desire further satisfaction in any point, either positiue or controuersal, concerning death naturally; in which these my poore paines doe not content you, the zealous and learned Lucubrations of men of good parts and paines, offer themselues as* Mr. Perkins, *and* Lupset, Mr. Sutton, *with* D.Hill. *by their printed Workes, as their titles are, will teach you how to die well;* Mr. Draxe *lends the sicke man a Guide, another a Salue;* Sr. Thomas Eliot, *lends a preseruatiue against death;* Mr. Bradford *writes against the feare of death,* Mr. Caue *out of French sheewes how to remoue that feare;* Wolcombe *lends Armour against Deaths assaults,* Erasmus *sheewes Deathes chances,* Mr. Foxe *exhorts the sicke: Deaths generall Proclamation is extant in Print, with his Trophies and Conquests.* Couerdaile *out of Dutch hath translated a Booke of Death.* Ars moriendi, *the Art of dying hath bin long extant.** *Also the learned know what, not onely the Fathers, but Papists haue writ of this Argument, as* Pontanus, Inclinus, &c. *as also some Germane Protestants, as* Bibembachius, *and* Brandmillerus *in their Funerall Sermons, with others, both in Latine and English; all which I haue seene, most of which, before,*

Also see Mast. *Vaughams* and Mast. *Tukes* Bookes of the same subiect.

* Printed Anno 1506.

before and vpon this occasion, read: and in many of them (omitting the principles) found small satisfaction so that none by comparing me with them shall finde me seruilely tyed to any of them, or taking any thing so verbally or by sentences from them, as it is not mine owne by method, digestion, and application. Neither, I hope, will it be more blame-worthy in me, to write after these, then it was in Curtius to write the life of Alexander; in Baptista Egnatius to write the liues of Emperors; in Platina to write the liues of the Popes; after that seuenteene approoued Authors had writ of the same subiect before the first; thirteene, before the second; and fifteene before the third, as a warrātable Writer reckons them*.

And now hauing acquainted you what I haue done, how and why, I send all vnto you, as Abraham sent his seruant away with a blessing, euen such a one as I desire and intend. With which thought now the custome of all Epistlers cry it is time to conclude lest it be too tedious; yet beare I pray you with mine errour of loue which still extends my lines (being vncertaine when or whether euer to see all your faces againe in earth, by reason of that mortalitie we speake of, or to speake to you by audible voyce) to commend vnto you (as a departing father would, some things to his children, as dying Dauid did to suruiuing Salomon) onely these two things: First that you would spend well the time of your short life: secondly, that you would prepare your selues for death. The first makes way to the second (as the needle for the thred) the second for a third: euen a dignity a-

mongst

* Teuor in Epistola ante suam Officinam.

mongst liuing Angels, as grace fits for glory. First therefore, because the dayes of your pilgrimage are as few as euill (a) as short as sinfull, that euen for that cause, as the Apostle counsels (b), you would redeeme the time: account of it (as not onely Christians but euen the heathens, Theophrastus, Seneca (c), with others, haue prised it) as the greatest treasure: yea, aboue your patrimonies and inheritances, from which you will not suffer your selues to be disinherited. Beware the losse of it (as Lodouick Blosius, and that mystical Thaulerus counsel amongst the rest of their documents) as of the most pestiferus poison that is, knowing that one of the offences whereof these Remembrancers and Chequer officers, your guilty consciences shall accuse you at the day of iudgement, shalbe abuse of time. Nay, saith Bernard (d), as a haire of your heads shall not perish (e) so not a moment or minute of time, whereof we are stewards, without an account rendred. Do not therefore spend & mispend your short dayes that are allotted you for Gods seruice, and the working out your owne saluation, either in idlenes, doing nothing (f), or doing other things, or euill things: not in the pursuite of profit, the prosecution of pleasures; not in the seruice of the sinners Trinity, the flesh, the world, the diuell; Not in chambering & wantonnes, not in surfetting & drunkennes (g), &c. not in heathenish lusts, cardings, dicings and the like; not in frequenting soul-soiling Enterludes Paganish Playes; not in the practise of gaming and prohibited playing (h); nay, saith Chrysostome, not in prittle prattle, not in idle talking (i), scurrilous iesting, Satyricall

a Gen.47.9.
b Eph.5.16.
c De vitæ breuitate sic Epistola. 1. ad Lucil.
d Sermone ad Shol.
e Luk.21.18.
f Nihil agendo, aliter agendo, male agendo. Seneca.
g Rom.13.13
h Pro.21.17.
i Mat.12.36.

rical gibing, vaine discoursing, witty quipping, foolish tales-telling, vnchristian backbiting, carnall gossipping, sensuall company-keeping, prophane taunting, counterfeiting gestures, Apish actings, light and lasciuious dancings, making mones, and such antique toyes to make men merry: but in holy actions proceeding from such mortified affections as shall declare you to be crucified to the world and the world to you that first happily you may die to the world, that so hopefully you may die out of the world. I vrge not these to take from you the vse of all recreations: I know (what Iob felt (k) that your flesh is not brasse nor steele, but brittle and flexible: I know, that the spirit is willing the flesh is weake (l): I know, that as birds and beasts require rest, so man, without which no flesh is durable (m): I know, that rest is not sufficient without recreation, which caused all Nations to vse those Feriæ, which we turne into feasts, which recreations, not onely the best of Heathens as Amasis Socrates, Scæuola, &c. Nay, the strict Lacedemonians, but euen the strictest Christians haue approuedly vsed: I know, the Apostle approues of that Eutrapelia, or vrbanity, which Philosophy makes a (n) vertue; nay, Christ himselfe who often wept (o) yet euen often led his disciples with him into the fields as though hee should say, you are men, rest and refresh you: neither was I euer perswaded in iudgement or practise, but that the birds flying, dogs smelling, &c. is not only for mans profitable vse, but honest delight: those limits being obserued which iudicious diuines (p), haue from the Word prescribed. Yet for all this you must not abuse

k Iob 6.12.

l Mat.26.41.

m Quod caret alterna requies durabile non est.

n Arist. in Eth.

o Ioh.11.35. Luk.19.41

p See Mast. Perkins in Cases of Conscience. Dearing in Hebræos, in initio. Aquinas. 22æ.q.168.

abuse what you may lawfully vse; you must not turne Christian liberty into licentious carnalitie; you must not make of Recreations, occupations; you must not passe away the time in pastime, as is the foolish speech and wicked practise of fleshly minded men. To which men I say, with Bernardine, De Sena, that if they once come to lodge in Hell, the place for impenitent profanenesse (q), if the trafficke of time should be carryed thither to be sold, they would giue if they had a thousand worlds for one half houre to repēt in. Preuent you therefore the time, lest afterwards you fruitlesly repēt your neglected oportunities, like Diues in the parable (r). Whilst you haue time do good (s) to others, to your owne soules; labour in the Vineyard, in that calling wherin you are planted and placed (t); thinke that day lost (with the Heathenish Cato (v), & Titus Vespasian) in which you do not some good; imploy your talēts gainfully, at lest painfully (x); work out your saluatiō in this day of saluatiō; do works acceptable in this acceptable time (y); work whilst it is day before the night come (a); traffick in the Mart-time, buy in the Faire; hoist saile in the Tide-time; prepare corn in the plentious time; prepare with the Emmet (b), against a rainy day, hord vp in lifes sūmer what may bestead you in deaths winter; if with Bernard, Basil, & that holy Arsenius (c), you be not so strict to redeeme time from sleep and repast, and the ordinary works of nature, yet at least like Christians, frō words and works which are vaine & vicious, knowing that only that time is yours, which is spent righteously, and religiously, al the rest you are cosened of by Satā, that

q Psal. 9. 17.

r Luk. 16. 24.

s Gal. 6. 10.

t Mat. 20. 1. 2

v Plutarke.

x Luk. 19. 13

y 2 Cor. 6. 2.

a Ioh. 9. 4.

b Pro. 6. 6.

c Dion. Carthus. in opusculo.

is ſpent in the ſeruice of ſin, euen as Sauls *reigne is only reckoned two yeeres, becauſe in thoſe he onely reigned wel* (d), *as* Simile, *and that noble* (e) *Conuert accounted in his death, that he had liued only 7. yeres, and* Barlaam *in* Damaſcene (f). *that he had liued only 40. yeres, thogh they both dyed old; becauſe all their life before in ſin, was a death and no life, and ſo they prize it, ſo the Saints haue thought it* (g).

Now a word or two to prepare you for death, as Moſes *did the Iſrelites for their Paſſeouer: in which for the firſt part of your preparation, I commend vnto you the frequent and ſerious meditation of death, after the practiſe of Patriarks, Prophets, Apoſtles, Chriſtians and Pagans, whom you ſhall find further exemplyfied in this Treatiſe, this thought wil further your Repentance, ſtrike at the roote of ſin, makes you with the Pylot that ſits at the ſtearne, beare off from the ſhelues and rockes of many dangerous occaſions; wil cauſe you to vſe your talents wel, like that ſeruant that feared his Maſters cõming* (h). *The Niniuites faſt, & repent* (i), *the Publicans feare & quake* (k), *when* Ionas *cryes to the one, and* Iohn *to the other, of their imminent end;* Ahab *is humbled* (l), Felix *trembles* (m), *the Captaine ouer fifty ſales down and ſupplicates* (n), *when from* Elias *and* Paul *they heare and ſee the ſentence of death and iudgement; this or nothing will draw your hearts out of the earth, if with Moales and Antes they be there wrooting: this will pull downe the lofty and Giantly lookes of pride, quench the fire of luſt, curbe the rancker of malice, bridle the fiercenesſe of wrath, (euen as duſt*

d 1 Sam. 13.
e Dion. Carthuſ.
f Suſturia de Barl. c. 18.
g Hier. in Aggeum. cap. 1.
h Luk 12. 38.
i Ioh. 3 8.
k Luk. 3. 9, 10.
l 1 Kin. 21. v. 19. v. 27. 28
m Act. 24. 26
n 2 Kin. 1. 13.

dust cast among st angry Bees, makes them quiet,) mortifies many moe sins, kindles and keeps deuotion, as ashes keeps in fire. Therfore I counsel you to number your dayes (o), to remember your ends (p), to make your sepulchres in your gardens (q) to thinke of death in life, to strew ashes with Daniel (r), to discerne the steps of death, lest it steale away your time, and the pleasure of life inueigle your hearts, as Absolon did the hearts of his fathers subiects, lest the euill day take you, as the snare the bird, & the net the fish; lest that be obiected to you which God once to Israel, that you remembred not your ends (s).

o Psal. 90. 12
p Eccl. 1. 49.
q Ioh. 19. 41.
r In Apoc. cryph. Dan. 6. 14.
s Lam. 1. 9.

Other Rules I might prescribe, but that I may not make the gate too great for the city, for some Cynicke to scoffe at: I referre you to the conclusion of the tractait it self (t). I wil not giue Colworts twise sod (v).

t See the last Sermon in Simeon his desired Pacification.
v Cramba bis cocta.

Now, the last thing that I desire of you is, that you will reade without partiality and preiudice. If there be any circumstantiall errours in Printing, as transposition, addition, or defects of some letters, sillables, or words; not right placing of the Coma's, Colons, or full Points, or seeming defect, in not alwayes quoting the Chapter and verse, to which I haue reference testimonially, or exemplarily, (which perhaps would haue stuft the Booke too full) or in any such circumstances; which my farre absence from the Presse might occasion: I pray you let your loues make the best construction: if any thing be amisse that is mine own: if ought here be good, that is the Lords, and his grace in me: to which good grace commending you, and these my poore labours for you, I rest, as now, so euer,

Yours in the best bond, *Ste: Ieromé.*

MOSES, HIS SIGHT OF SION:

Applyed to encourage and direct euery Christian to his Heauenly *Canaan.*

The fourth helpe to Heauen.

Numb. 27. 1, 2, 3, 4.

And Zelophehad *the sonne of* Hepher, *had no sonnes but daughters.*

CHAP. I.

The case of the inheritance of daughters propounded.

BEcause this case of the daughters of *Zelophehad* is extraordinary, and not obuious in the Scriptures besides, in any the like example; it will not be amisse, lying in the forefront of the Chapter, bordering vpon that of *Moses*

Moſes his warning to die: ſince it concernes a ſubiect not vſuall, the title of the *Womans Inheritance*, to touch it in ſome perticulars, and the rather, becauſe it was the laſt caſe that *Moſes* adiudged, immediately before that the Lord himſelfe ſentenced and adiudged him to die. In which, though there bee many things worthy our exact dilating and vrging, both pleaſing and profitable, as would appeare in the opening and applying of this Scripture: yet I chooſe rather, from the warrant and writings of an excellent Light in our Church, according to his Method, to commend vnto you, theſe Notes and Obſeruations.

B. B.

1 Note.

Expoſtulat.

Heere then, firſt note, how carefull theſe Daughters are of a place among the people of God in the Earthly Canaan, which was a type of the Heauenly: Ought not all wee to be as carefull for that Heauenly? yes, and more carefull: ſo no doubt are Gods Children, when their eies be opened: and by name, *Women*; for although many are buſied about attires and vaine ſhewes, to make them pleaſing vnto men; yet others doe ſeeke by all meanes for that eternall reſt, and how to be pleaſing vnto God; which is the onely good and perfect way: *Fauour is deceitfull and beauty is vanity, but a woman that feareth the Lord ſhee ſhall be praiſed.* Prou. 3. 30.

Sect. 2.

to Heauen.

Sect. 2.

How cases are wisely to be carried before the Magistrate.

OBserue how these Daughters goe not vp and downe from Tent to Tent, from one to another, tatling and prating, murmuring and complaining; but directly they goe to the Magistrate, and there exhibite their desire, waiting for reliefe and order from him: so should all men doe, not marring a good cause with ill handling. Being come to him, see how modestly, and womanly they propound their matter, without any vnfitting words of choler or anger, or any vnseemely behauiour any way: see againe, how wisely they preuent an obiection, that might haue beene made of their Father, that happily he was one of those rebels that tooke part with *Corah*, *Dathan*, and *Abiram*, and so perished. No, (say they) our Father dyed in the Wilderneſſe, and hee was not among the assembly of them that were assembled against the Lord in the Company of *Corah*, but dyed in his sinne: that is, as all sinners must, (a) *For death is the reward of sin, &c.* Where you may see what a comfort, what a credit and glory honest Parents be to their Children; they leaue a good name behinde them, which makes their children bold to speak of the; when others

a Note.

a Rom. 6. 23.

must hang downe their heads and blush, either to mention them themselues, or to heare them spoken of by others. A great motiue to all Parents, euen for this cause, to be carefull of their carriage.

Sect. 3.

The true rule of iudging causes, consultation with God.

FOr the iudgement and resolution of this request, it is said in the 5. verse. *Then* Moses *brought their cause before the Lord. And the Lord spake vnto Moses, saying: The daughters of* Zelophehad *speake right, &c.* Before, you see that the cause was brought before *Moses* and *Eleazar*, and all the Princes, such a coniunction there was of the ciuill Magistrates and Ecclesiasticall Ministers together in hearing of causes: which continueth euer since, as appeareth in good records of Antiquity. But neither *Moses* nor *Aaron* spake, till they had receiued resolution from God, and vnderstood his will. In like maner should it be still with all Iudges, first to know and vnderstand, and then to iudge, wherin the Lord is still aiding and directing, although not by speaking, as to *Moses*, yet by his Spirit of wisedome and vnderstanding, of counsell & knowledge, men vsing the meanes as they ought of learning and prayer; (*b*) *Be wise*

3 Note.

b Psal. 2.10

ye

ye Kings, and be learned ye that are Iudges of the earth: For prayer; (*e*) *If any lacke wisedome, let him aske it of God* (as *Salomon* did) *which giueth to all men liberally and reproacheth no man, and it shall be giuen him, &c.*

e Iam. 1. 5. 1 Kin. 3. 6, 7

4 Note.

Another Vse; againe, men may well make here, euen a caueat for Plaintiffes and Defendants, to haue but such causes as if they be brought before God, may be approued, as this was of the daughters of *Zelophehad*: but alack, should the most of our suites and controuersies in these dayes, be brought to this touch and tryall, how impious, how hatefull, how vile would they appeare. The all-holy God is offended with our braules: much more with our wicked paines, costs and charges, to effect the madnesse and malice of our Hel-heated hearts, in bringing to passe our diuelish designes, and pestilent plots against our brethren: that I may say nothing of them that pleade them to the vttermost of their wit and cunning daubing them ouer with humane eloquence, and painting them out with filed and flowing words, against their owne consciences, and that knowledge which they haue both in the Lawes of God and man. Is it not a grieuous fault to iustifie a wicked man, or to condemne an innocent man; and is it not so in causes? Doth God pronounce a woe against the one, and is he not wroth with the other? Well, for this cause (if it were nothing else) there must needs be a gene-

rall Iudgement, that those things may be pleaded and iudged before the Lord, which are wrongfully pleaded and adiudged here. Well, God giue eyes and feeling, I say no more.

Sect. 4.

The case adiudged, and spiritually applyed.

GOds answer you see now following: first, particular, in regard of these women, *The Daughters of Zelophehad spake right, thou shalt* Verse 7. *giue them a possession to inherit amongst their Fathers Brethren, and shalt turne the inheritance of their Father vnto them.* Then generally, for a Law to others; *If any man die and haue no Son,* Vers. 8. &c. *then he shall turne his inheritance vnto his Daughter; and if he haue no Daughter, ye shall giue his Inheritance vnto his Brethren; and if hee haue no Brethren, yee shall giue his Inheritance vnto his Fathers brethren; and if his Father haue no Brethren, yee shall giue his inheritance vnto his next Kinsman of his Familie, and he shall possesse it: and this shall bee vnto the Children of Israel a Law of Iudgement,* (or an Ordinance to Iudge by) *as the Lord hath commanded Moses.* In which gracious Answere, these things may serue for our vse.

§ Note. First, wee may note, that God reiected not these women from hauing a place in his earthly *Canaan*, because so earnestly they sought and desired

desired it: and thereby wee may gather comfort assured and infallible, that out of his Heauenly Canaan he neuer reiecteth any that are desirous to haue a place in it: for (e) *He that commeth to me* (saith he) *I cast not away.* God would not the death of a sinner, but rather that hee would turne from his sinne, and bee saued. (f) God would haue all men to bee saued, (g) and to come to the knowledge of his truth. And in this, (h) God is no excepter of persons, but in euery Nation, he that feareth him, and worketh righteously, is accepted of him. There is neither Iew nor Græcian, bond nor free, male nor female in this, but we are one in Christ Iesus. Exclude not then your selues out of Canaan, and the Lord of mercy and goodnesse will not exclude you.

e Ezech. 18. 23. 32.

f Esa. 45. 6. 7.
g 1 Tit. 2. 11.
h Act. 10. 34. 35.

Againe, we may note how harsh this disinheriting of Daughters is, because wee desire to continue the name: If God be pleased to continue the Land or Inheritance in our name, blessed bee his will; if hee be against it, and to that end giue no Son but Daughters, we fight against one that is too strong for vs, in seeking by-waies contrary to his rule, and how can it please him? God raiseth vp houses, and putteth downe at his pleasure; for *The Earth is his, and all that is in it*: with his own to do his wil, who will controule and checke him? Now, if hee doe this by a woman, why may hee not? May hee raise a name by women Inheritors,

6 Note.

and may he not change the name againe when he seeth good, by giuing a daughter and no Sonne? Let vs often thinke of the Psalme, in a religious feeling, and humbly desire to receiue instruction from the Lord, *They thinke their houses and their habitations shall continue for euer, euen from generation to generation, and call their lands by their names: but man shall not continue in honour, he is like the beasts that die. This their way vttereth their foolishnesse, yet their posterity delight in their talke, &c.*

Here we may note how grossely and grieuously they erre, that condemne the gouernment of women, when Crowne and Kingdomes by lawfull discent, in the all-guiding prouidence of God, fall vnto them: for, be they not within this law of God, that he saith should be a law of Iudgement, that is, A Law to indge by of this matter for euer; *If a man haue no sonne, his inheritance shall descend vnto his daughter?*

CHAP. II.

Moses *is fore-warned to die, and how God fore-warnes vs.*

Sect. 1.

THe second part of this Chapter, now followeth in the 12. verse, *to* ‡, the shewing of the Land of Promise to *Moses*, and the telling him of his death, in these words: *Againe, the Lord said vn-*

to Moſes, Goe vp into the mount of Abarim, and behold, the Land which I haue giuen to the children of Iſrael. And when thou haſt ſeene it, thou ſhalt be gathered vnto thy people, as Aaron thy brother was gathered, &c. Theſe points that are naturall from this place will come againe to be ſpoken of in the laſt Chapter of *Deutronomy*, to which I referre you. Let vs therefore I pray you, euen ſeriouſly and zealouſly pitch our mindes vpon theſe points: Firſt, that *Moſes* is not here taken away ſodainly, but is premoniſhed before that he muſt away, and a time giuen him to prepare himſelfe for it: a great and ſweet mercy of God to his children. Where *Dauid* prayeth heartily, (i) *Lord, let me know mine end, and the meaſure of my dayes: Let me know how long I haue to liue.* And againe, in another Pſalme, *Teach me to number my dayes that I may apply my heart vnto wiſedome.* The Lord doth not this now, by expreſſe words, as here to *Moſes*; but firſt, by increaſing weakeneſſe and infirmities vpon vs; Secondly, by many yeares; Thirdly, by examples of others daily before our eyes; and fourthly, many times by a ſecret inſtinct in our hearts, with arguments and circumſtances fitting to confirme vnto vs, that we muſt die: ſo that if we be vnprepared, it is our fault that we carry no better an eye to the Lords dealings with vs, no better a watch ouer our ſelues for ſtate of body and minde, nor make better vſe and application of things, as that often repea-

1 Note.

i Pſal. 90. 12

1
2
3
4

ted counſell in Scriptures willeth vs, ſaying, (k) *Watch, watch for you know not at what houre the Bridegroome will come, &c.* Sweet is the Lord, and moſt gracious is his courſe. Let vs not be wanting in ours, and all ſhall be well: the time neuer ſodaine, the thing neuer fearefull, but as welcome as quiet ſleepe to a wearied, and ouerwearied body. A ſodaine death to any one prepared, is no hurt: for the Word of GOD is firme and immutable: (l) *Hee that beleeueth ſhall be ſaued*: (m) *No man taketh my ſheepe out of my hands*: (n) *There is no condemnation to them that are in Chriſt Ieſus, which walke not after the fleſh, but after the Spirit.* Againe, (o) *Who ſhall ſeparate vs from the loue of Chriſt, ſhall tribulation, or anguiſh, or perſecution, or famine, or nakednesſe, or perils, or ſword.* No, no, for, (p) *I am perſwaded, that neither death, nor life,* (no, not ſodaine death) *nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord.* Now, if none of theſe, certainely not ſodaine death, as I ſaid before; and therefore well ſaith the booke of *Wiſedome*, concerning the godly, that *though he be preuented by death, yet ſhall he be in reſt: he was taken away leſt wickednesſe ſhould alter his vnderſtanding, or deceit beguile his minde: though he was ſoone dead, yet fulfilled hee much time,* (q) *for his ſoule pleaſed God, therefore haſted he to take him away from wickednesſe, &c.*

k Mat. 26. 41. 1 Pet. 4. 7.

l Ioh. 3. 35. 1. 18. 39.

m Ioh. 10. 29

n Rom. 8. 1.

o Ver. 35.

p Ver. 38.

q Eſa. 57. 1, 2 2 Chr. 34. 28

It

It is said that S. *John* dyed of an Apoplexie, and *Policarpus* wished he might doe the like, yet (r) we vsually pray against sodaine death; first in regard of the rash iudgement of the world: secondly, many mens negligence in preparing themselues for all houres; the want of which hath made the godly sometimes timerous, as we see in *Dauid* (s). Thirdly, as their soules are not alwayes set in order, so neither their houses, as in *Ezekias* (t). But I say againe, to one that hath laid his ground-worke well, it is no hurt, blessed be God: and for the iudgement of men in taking Gods office vpon them in iudging weekely or wickedly of their brethren, *Mat* 7. 1,2. It is too rash vsually, both in this and other things.

The life before, and the profession and confession of a true Faith, ought to giue all men satisfaction; if not, let them remember that saying well, *Who art thou that iudgest another mans seruant? he standeth or falleth to his owne master and Lord.* Rom. 14. 4.

To the (u) wicked indeed that hauewallowed in sinne without feeling, sodaine death is fearefull, either in Warre, when the bullet taketh him, or at sea, when he is drowned, or any other way whatsoeuer: when *Ammon* is nailed to the wall by his brother *Absolon*, (x) When *Pharaoh* & his company be sodainly drowned in the seas (y) *Corah*, *Dathan*, and *Abiram* sodainely swallowed vp of the earth, (z) When *Zimry* and *Cosbee*

to Heauen.

r Why we are to pray against sodain death.

s Psal. 39. 15.

t 2 Kin. 20. 1

u The fearfull estate of the wicked, by sodaine death.

x 2 Sam. 13. 28. 29.

y Exod. 14. 27, 28.

z Numb. 16. 32.

Cosbee, the Israelitish and Moabitish wantons be sodainly destroyed by *Phineas* Speare, or Gods plagues, in their filth, or after. (*a*) The olde (*b*) Worldlings, and (*c*) Sodomites sodainly consumed by fire or water; (*d*) *Baltazar*, (*e*) *Antiochus*, (*f*) *Herod*, the rich (*g*) *Churle*, with others, sodainely swept away like dung from the face of the earth, with the besome of Gods wrath, and strucke with Gods reuenging hand in the midst of their drunkennesse, cruelty, pride, couetousnesse, and such sins, their ease is fearefull.

a Num. 25. 4.8.
b Gen. 7. 21.
c Gen. 19. 24.
d Dan 4 30.
e 2 Mach. 9. 5,6,7.
f Act. 12. 23.
g Luk. 12.

Sect. 2.

That all must die.

BVt though *Moses* be not sodainely taken away, yet away he goeth: it is very true, and so must all flesh, therefore let vs reckon of it, (*h*) *The reward of sinne is death.* And since all flesh is sinfull, (*i*) *To all is appointed once to die, hodie an cras, &c.* Whether it be to day or to morrow, it must be, it will be, a debt it is, and must be paid, saith Saint *Augustine*; *Hodie mihi, cras tibi*; I to day, you to morrow, till we be all gone: nothing more vncertaine then the time, nothing more certaine then the thing. They that liued so many hundred yeeres, as *Adam*, *Methusalem*, *Noah*, *Sem*, and the other Patriarches, of euery one it is said, *Et mortuus est*, and

h Rom. 6. 21.
i Heb. 9. 27.

and he dyed, the longest time had an end: and at the last, death knocked for him, he must away. And as no time, so no vertue can auoide death, but euen (k) *Moses* himselfe as worthy a man as the earth hath caryed, as the Word testifies of him; Yet this *Moses* must die.

k Iosh. 1. 2. 13. Heb. 3. 2. 5.

But if a man maruell at this, why such men should die, since sinne which is the cause of death, is pardoned and forgiuen them, (l) thorough faith in Christ: let him know that this is done for two causes.

l Rom. 5. 12

First, for those reliques of sinne and corrption which hang vpon, and by death must be purged and taken cleane away, God then perfecting that sanctification which was begun before. 1

Secondly; that wee might bee made conformable to our head Christ Iesus, who as he by death ouercame death, and rose from death to life, so must we by him; both which ends yeeld vs great comfort, because they shew that death is not laid vpon the elect as a punishment, but as a mercy vouchsafed by a sweet Father for the ends named. 2

Sect. 3.

God prepares his children to die, as he did Moses, *by shewing them Canaan.*

BVt before he die, and passe this way of all flesh, God will haue him go into the mountaine,

taine, and ſee the Land of Promiſe, this was done in ſweet goodneſſe, that with more ready will he might make an end. And aſſuredly, thus dealeth God with his louing children at their later ends, euen giue them a glimpſe, a ſight, and taſte of the true Land of Promiſe, that heauenly Canaan: which he hath prepared for them after death. But as *Moſes* to ſee this pleaſant ſight, muſt aſcend vp into the mountaine, ſo muſt wee raiſe vp, and lift vp our hearts, our ſoules, our thoughts, and the eies of our minds, as it were aloft to an high mountaine, that ſo we may ſee what will make vs moſt willing to depart, that our ioy may be full and endleſſe, as in (*m*) *Peter*.

Obſer.

m Mat. 17. 14.

That *Moſes* entred not into Canaan, but only ſaw it, it had two ends: Firſt, the puniſhment of his incredulity, when he ſtruck the (*n*) Rock ſpoken off here in the 14. verſe of this Chapter: and ſecondly, for Myſtery, *Vt ſignificat nos per Legem, &c.* that it might ſignifie, that by the Law, whereof *Moſes* was Miniſter, we may ſee as it were a farre off eternall life and ſaluation, but neuer enter into it that way, becauſe through (*o*) corruption of our natures, we are not able to performe it', which being not performed, ſhutteth vs out, and ſubiecteth vs to a curſe.

n Numb. 20 12.

o Gal. 3. 10. Iames 2. 10. Mat. 5 19.

Sect.

Sect. 4.

Moſes *obedience to Gods ſummons, a patterne to vs.*

THat (p) *Moſes* went vp into the mountaine to dye, is an example before our eies of moſt ſingular obedience, for he grudged not, he grieued not, he ſhrunke not backe, but yeelded to Gods bleſſed pleaſure, and was moſt willing and ready to die. O that we may find grace and mercy with God, ſo to do when time commeth, ſaying with tongue, and ſaying with hart, behold here am I thy ſeruant, be it vnto mee as thou my bleſſed God wilt: Is my time come? and muſt I away? Lord then I come, and deſire to be looſed, and to be with thee. Againe, that *Moſes* endured ſo patiently the denyall of him to enter into the Land, which no doubt he much deſired; let it euer teach vs and ſtrengthen vs to doe the like when God denyeth vs our deſires: for aſſuredly God will doe better for vs, as here he did for *Moſes*, if we reſt on his good pleaſure. It is a true, and a good ſaying, let it neuer goe out of our minds; *Semper Deus ſuos exaudit &c.* God alwayes heareth his children, if not vnto their wil, yet vnto their ſaluation and good.

p Deut. 34. 5.

Sect.

CHAP. III.

The nature of death ſweetned to the Saints, with fifteene reſemblances of death to ſleepe.

Sect. 1.

OBſerue it againe carefully, that death is not mentioned vnto *Moſes* in any terrible words, but in ſweet words, *Ibis ad Patres*, (q) *Thou ſhalt goe to thy Fathers*, and ſo ſtill is the death of Beleeuers ſpoken of in the Scriptures, that we might draw ſweet comfort from it, againſt any feare that fraile fleſh may conceiue of death. For there is a death which moſt men feare, and that is the ſeparation of body and ſoule, our naturall death; and there is a death which too few feare, and that is the ſeparation of the ſoule from God. *Vita corporis anima, &c.* The life of the body is the ſoule, and the life of the ſoule is God: Againſt this naturall feare, oppoſe this and the like phraſes in Scriptures. (r) You goe to your Father, therefore feare not. *Socrates* a Heathen, was much comforted at his death, that he ſhould goe and meet with thoſe learned Poets, *Orpheus*, *Homer*, *Heſiod*, and ſuch like. How much more may we ioy to meet with God the Father, and God the Sonne, and God the holy Ghoſt, with Angels, Arch-angels, Patriarchs,

q Ver. 13.

r Gen. 15 15.

triarchs, Prophets, Apostles, and all the holy company of Heauen; our fathers, our mothers, our sisters, and brothers, our friends, and deare ones, that are gone before vs? O glorious sight! O inestimable comfort! worthy to make vs cry with the Apostle; (*s*) *I desire to be loosed, and to be there*: (*t*) *Come Lord Iesus, come quickly*. Death is an end of all misery, and the beginning of all blisse, an eternall dwelling with God againe, and an aduantage, as the Apostle nameth it, a sweet sleepe, a comfortable rest, *Via vita*, the way of life, saith *Ambrose*: *Nomen tantum fidelibus*, death is onely a bare name, and no death indeed to the faithfull, saith *Chrysostome*: *Nemo timet mortem, &c.* No man feareth death, but he that hopeth not to liue after death: the Lord gaue, and the Lord taketh away life, as well as goods, and shall not we say with *Iob*? (*u*) *Blessed be the Name of the Lord*. If we hold for termes of yeeres, or at the will of the Lord, must not we be content to relinquish it when our tearme is expired. We our selues do looke for it at the hands of our Tenants, and would be much offended if they should be disobedient: shall we not performe to God, what we looke for at men? Grudge not at the losse, but be thankefull for the loane: we are Gods Tenants, and we ought to giue him his owne when it is due to him. Would you keepe a pledge from the true owner, that committed it to you for a time. Our life is Gods pledge, he hath left

to Heauen.

(*s*) Phil. 1. 21.
(*t*) Iob. 22. 11.

(*u*) Iob 1. 21.

left it with vs now so long, he euer intended to call for it againe, and will not you restore it gladly and willingly, without murmuring and repining? thinke how you will like that at mans hands to keepe your pledge? Heathens haue been strong, and shal Christians be weake?

The Swan is said to sing most sweetly when she must die, and shall Gods children weepe? (x) *Blessed, blessed are the dead that die in the Lord*, saith the holy Ghost; and will we not beleeue him? *O ignaros malorum suorum, &c.* O ignorant men of the miseries of this life, that doe not esteeme and praise death, as the best inuention of nature: yea, let vs say rather, it is the great mercy and goodnesse of God towards man: for first, it expelleth calamity; secondly, it includeth felicity; thirdly, it preuenteth the perils of youth; fourthly, it finisheth the toyles of age: *Omnibus finis, &c.* To all an end, to many a remedy, to some a wish; deseruing better of none, then of them to whom he commeth before he be called for. As children feare their friends when they are disguised, but when their vizards are plucked off, are glad of them: so of death, Ignorance makes feare, and knowledge ioy.

x Reu. 14. 13.

Cleambrotus, saith *Cicero*, after hee had read *Platoes* booke of the happy estate of the dead, cast himselfe head-long off from a wall, into the sea, that he might come to that happinesse; the same Author speaketh of another Philoso-

pher

pher that so disputed of the contempt of death, that many willingly killed themselues, wherupon *Ptolomy* the King, forbad him any more to speak of that matter in his Schoole: Now alack, what comparisons be betwixt Philosophicall Comforts & diuine, out of the treasure of Gods own Wisdome, taken from his written Word? Shall we then with our light feare that, which they in their darknesse so little regarded? God forbid. The day of our birth wee neuer feare; and (y) *The day of death* (saith God, that it is euer true) *is better then the day that one is borne.* That resemblance of death to sleep, in Scriptures,* is most fit if you, marke it, & full of pleasure: for,

y Eccles. 7.3

* 1 Cor. 15. 51.

1 As no man can euer wake, but of necessity must sometimes sleepe: so no man can euer liue but must needs haue a time to dye.

2 Be a man neuer so strong, sleepe will tame him, and so will death, as it did *Goliah*, *Sampson*, *Milo*, and others.

3 As sleepe maketh vs put of our cloathes and iewels, and that willingly, that we may take our rest: so dealeth death with vs, it taketh away all our pomp and port, and layeth vs down in our beds, till the waking time to arise.

4 As sleepe commeth of eating: so came death also to our first Parents by intemperancy in eating the forbidden fruit, *Gen* 2 17.

5 As our daies doings be our nights troubles, by the working of the phantasie: so are our lifes sinnes, our deaths griefes, by the gnawing

of the Conſcience, as appeareth in *Iudas*, *Antiochus*, and *Francis Spira*.

6 Sleepers haue no ſtormes, nor dead men know the worlds woes, for *Abraham* is ignorant of, and *Iſrael* knowes not the Iewes woes, the firſt things being paſt, &c. *Reu* 21.4.

7 Some fall ſodainely or quickly into ſleep, and ſome are loug, according to the moiſtneſſe or dryneſſe of their braines: euen ſo, ſome die ſooner as yong *Ioſias*, and ſome later, as old *Methuſalem*, according to the temper of their radicall moyſture, as it pleaſeth God.

8 Some ſleepe in their owne houſes, and ſome in other mens, as did *Siſera* in *Iaels*, ſome in the fields, ſome at Sea, ſome here, ſome there, in ſundry places: ſo doe we die, ſome at home, and ſome abroad, ſome by land, and ſome by Sea, as God appointeth.

9 No man can tell the very time that he falleth aſleepe, but onely feeleth it comming, and his body diſpoſed to it: ſo no man can tell the very moment of his death, but onely feeleth his body faint, and his ſpirits drawing to an end.

10 *Suauius dormiunt qui relinquunt, &c.* They ſleepe much better (ſaith one) that leaue all their cares in their ſhooes which they put off, and goe to reſt with a quiet minde: euen ſo do they die better, that haue diſpoſed of all their worldly matters, by will or otherwiſe; whereby they are not troubled, or diſtracted by them.

11 They ſleepe well againe, that haue labored, and taken paines all the day time: and ſo they die well, that in their vocation haue not been idle, but imployed both body and minde to doe good.

12 As (z) *Aſſuerus* when hee could not ſleepe, called for the Chronicles of his kingdome, to be read vnto him: ſo aſſuredly, whileſt we wake in this world, and the ſleepe of death commeth vpon vs, it ſhall be a moſt profitable thing to reade, or cauſe to be read vnto vs, the Chronicle of God, the ſacred and holy Scriptures, the treaſures of all Comfort and good inſtructions. z Eſter. 6. 1.

13 When the body ſleepeth, the ſoule ſleepeth not: no more dyeth the ſoule when the body dyeth.

14 No man goeth to bed to ſleepe, but with a certaine hope and purpoſe to wake aud riſe againe: ſo muſt we die in aſſurance of that great and generall Reſurrection.

15 And as our voyce and calling vpon men awake them: ſo ſhall that ſounding Trumpet doe in that day. Our bed (ſaith another) is the Image of our Graue; the cloathes that couer vs, of the duſt and earth caſt vpon vs; the little Flea that biteth, of the wormes that ſhall conſume vs; the Cocke that croweth, of the laſt Trumpet: and as (ſaith hee) I riſe vp luſtily, when ſluggiſh ſleepe is paſt, ſo hope I to riſe vp ioyfully to Iudgement at the laſt: How fitly

then Death and sleepe be resembled together, you see.

CHAP. IIII.

Considerations to move vs to embrace death as willingly as we goe to sleepe in our beds naturally.

BVt you may happily wish to know what may make you die willingly and gladly when Gods time commeth; flesh, being fraile, and an enemy still to the Spirit, till God subdue it: your desire herein is good and hearken a little to these things: if death be a sleepe as you heare the Scriptures still call it for our Comfort, then looke what maketh men goe to sleepe gladly without any feare, and the same shall helpe vs greatly to die contentedly and cheerefully: the first thing is wearinesse or pain of body, for in this case you know how willingly we goe to rest, and how heartily we wish we were asleepe; for (a) *the sleepe of him that travelleth is sweet.* Apply it to death, if you either be weary of the toyles and troubles of this wretched life of the dishonest courses that are in it, and of the infinite trickes, sinfull and vile, before God & good men: or if you be in any pain of the whole, or any part of the body, not to be eased and helped by the Art of man: how in such

1 Note.

a Eccl. 5. 11.

such a case is death welcome, and of right so should be, much more then sleepe? For first, sleepe easeth but for a time, but death for euer, both these causes: secondly, sleepe taketh not away the Malady, but the feeling; Death taketh both away, and as I say, for euer. The diseases of the body? how many? how strange? how fearefull? who can number them? when daily happen new, that the Physitian knoweth not? sweet death is a *Supersedeas* for all, curing what we haue, and preuenting what we might haue, should God so be pleased to lay them vpon vs. Thinke therefore seriously of this one meanes, to make death welcome, and assuredly you shall be the better.

Sect. 2.

The second Consideration.

A Second thing that maketh vs willing to go to our naturall sleepe, is griefe and anguish of minde, sorrow and woe of heart, and will not this also make vs dye willingly? Surely so much more then the former, by how much griefe of minde exceedeth any griefe of body. The crosses by Foes, the crosses by Friends, the disobedience of Children, the vnfaithfulnesse of Seruants; publike woes, and priuate wrongs, in goods, in name, & many other waies they are more bitter then gall and wormwood,

2 Note.

more burning and biting then tongue can expreſſe: now ſcalding, now cooling, the oppreſſed heart groaning and ſighing, panting and pining away in the view and ſight of all beholders; the number is ſo great that no man can comprehend them: euery day begetting new griefes of mind, as well as new paines and diſeaſes of body. Thinke with your ſelues, whether euer you eſcaped day in your life without ſome diſcontent, greater or leſſer, that according to his meaſure hath not bit you, and grieued you. It is *Vallis Lachrimarum*, the Vale of miſery that we liue in: and from one miſery or other, we ſhall neuer be free while wee liue in it.

S. *Auguſtine*, ſaid vpon ſome feeling, *Diù viuere eſt diù torqueri*, Long to liue, is long to bee vexed and tormented. The holy Prophet *Elias* went a dayes iourney in the wilderneſſe, and ſate downe vnder a Iuniper tree, deſiring that he might die, and ſaying, (b) *It is enough, O Lord, take my Soule, for I am no better then my Fathers.* See how griefe of minde made this holy man willing to dye, and moſt welcome ſhould that good will of God haue beene to him, if ſo it had pleaſed the giuer and taker away of life to doe with him: adde vnto theſe words the like words of *Tobiah*, *Deale with me O Lord, as ſeemeth beſt vnto thee, and command my ſpirit to be taken from me, that I may be diſſolued and become earth: for it is better for me to die then*

b 1 Kin. 19. 4

to

to liue, because I haue heard false reproches, and am sorrowfull; command therefore that I may be dissolued out of this distresse, and goe into the euerlasting place, turne not away thy face from me. See the effect of sorrow and griefe of minde in this good man: againe, it maketh him most willing and desirous to dye.

It is written of *Babylis*, Bishop of Antioch, slaine by *Decius* that persecuting Emperour, that going to his death, he said the words in the Psalme; *Returne vnto thy rest, O my soule, for the Lord hath beene beneficiall vnto thee:* (an excellent place for such a time: as if he should haue said, Now my griefes farewell, and all my woes and wrongs in this wicked world; and my Soule be cheerefull and glad, for now commeth thy rest, thy sure rest, sweet rest, thy neuer failing rest, but eternall, for euer: therefore returne vnto it, O weary soule, and giue thankes and praise to God, for he hath beene beneficiall vnto thee in this most gracious change and happy release. Conclude, with the words of wise *Syrach*, and remember them often: *O Death, how bitter is the remembrance of thee to a man that liueth at rest, in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperity in all things, &c.*

But againe, *O Death, how acceptacle is thy iudgement vnto the needfull! and vnto him whose strength faileth, and that is now in the last age, and is vexed with all things, &c.* Feare not the Iudge-

ment of death; remember them that haue bin before thee, and that come after thee: it is the ordinance of the Lord ouer all fleſh and why wouldeſt thou be againſt the pleaſure of the moſt Higheſt? whether it be ten, or an hundred, or a thouſand yeres, there is no defence for life againſt the graue.

Sect. 3.

The third Conſideration.

3 Note. A Third reaſon that maketh a man willing to ſleepe naturally, is the good that commeth both to body and minde by ſuch ſleepe: it cheereth and refreſheth, gladdeth and comforteth both. Let the ſame reaſon alſo make thee willing to die; for death will miniſter much more comfort, chearing and refreſhing, and that for euer, as ſhall be ſaid. The Brazen Serpent cured the beholders, and had no ſting; ſo doth death, and hath no ſting neither. That it cureth and helpeth all euils, you know, becauſe it is *Finis omnium malorum*, the end of all euils: and it hath no ſting, as you are taught when you read thoſe words; (c) *O death where is thy ſting? ô graue where is thy victory? the ſting of death is ſinne, and the ſtrength of ſinne is the Law: But thanks be vnto God, which hath giuen vs victory through our Lord Ieſus Chriſt.* *Mors Chriſti, mors mortis mea*, The death of Chriſt is the death of my death,

c 1 Cor. 15. 55, 56, 57.

death saith *Bernard* (d) *O Death! I will be thy Death*, saith he by the Prophet, And *Hierome* vpon it; *Illius morte tu mortua es, &c.* By his death thou art dead, by his death we liue, thou hast deuoured, and art deuoured thy selfe, Oh Death. Death maketh dust returne to the earth as it was, and the Spirit to returne to God that gaue it, saith the Word of God, and shall not we be glad of this? Shall it grieue vs to returne to God? to haue the Spirit goe from whence it came? to walke with God? to enter into life? to go to the marriage of the Lambe? Is the bruite oxe grieued to be vnyoked? Were *Abraham*, *Isaac*, and *Iacob*, holy men, or holy women, euer vnwilling? Wherefore if men desire naturall sleep, in regard of the good that commeth by it, so doe you death: and cheerefully from your heart say with old *Simeon*; *Lord, now lettest thou thy Seruant depart in peace, according to thy Word, &c. Luke* 2.29.

d Ose.13.14.

Sect. 4.

The fourth Consideration.

A Fourth cause making men willing, without feare, to sleepe naturally, is that assured hope which they haue to awake and arise againe: and shall not you arise from the sleepe of death? why then should wee shrinke more at the one then at the other? we should rise

4 Note.

riſe againe, for Chriſt our Head is riſen, and the Members muſt follow: *If the dead bee not raiſed, then is Chriſt not riſen, &c.* as you read in that ſingular Chapter, 1. *Cor.* 15.20. The Sun riſeth and ſetteth againe, the Moone waineth and groweth againe. Of the aſhes of the olde *Phœnix* commeth another: the leafe falleth, and the ſappe deſcendeth, yet both ſappe and leafe returne againe. *Sarahs* wombe, though dead, yet beareth a Sonne, when the Lord will: ſo ſhall the reſurrection bee of the dead bodies.

e Ezec. 37. 1. (e) *The hand of the Lord was vpon me,* (ſaith the Prophet) *and carried me out in the Spirit of the Lord, and ſet mee downe in the midſt of the field, which was full of bones.* 2 *And he led mee round about by them, and behold, there were very many in the open field, and loe, they were very drie.* 3 *And he ſaid vnto mee, Sonne of man, can theſe bones liue? And I anſwered, O Lord God, thou knoweſt.* 4 *Againe, he ſaid vnto me, Propheſie vpon theſe bones, and ſay vnto them, O yee dry bones, heare the word of the Lord.* 5 *Thus ſaith the Lord God vnto theſe bones, behold, I will cauſe breath to enter into you, and yee ſhall liue.* 6 *And I will lay ſinewes vpon you, and make fleſh grow vpon you, and couer you with skinne, and put breath into you, that yee may liue, and yee ſhall know that I am the Lord.* 7 *So I propheſied, as I was commanded, and as I propheſied there was a noiſe, and behold there was a ſhaking, and the bones came together, bone to his bone.* 8 *And when I beheld: loe, the ſinewes and the fleſh grewe vpon*

them

them, and aboue the skinne couered them, but there was no breath in them. Then said hee vnto mee, 9
Propheſie vnto the winde: propheſie Sonne of man, and ſay to the winde, Thus ſaith the Lord God Come from the foure windes, O breath, and breathe vpon theſe ſlaine, that they may liue. So I propheſied 10
as hee had commanded mee: and the breath came into them, and they liued, and ſtood vp vpon their feet, an exceeding great army.

Such another excellent place is that in the *Apocalypſe*, (f) *And I ſaw a great white throne, and one that ſate on it, from whoſe face fled away* f Reu 20.11
both the earth, and the heauen, and their place was no more found. And I ſaw the dead, both great and 12
ſmall ſtand before God: and the Bookes were opened, and another Booke was opened which is the Booke of life, and the dead were iudged of thoſe things, which were written in the Bookes, according to their works. And the Sea gaue vp her dead, which were in her, 13
and Death and Hell deliuered vp the dead which were in them: and they were iudged euery man according to their workes.

Thus you ſee, that as from our natural ſleepe, ſo from death, we ſhal awake againe, and therefore no cauſe to feare the one more then the other, *Reſurrectio mortuorũ, ſpes Chriſtianorũ*, The Reſurrection of the dead, is the hope of the Chriſtians Faith. So *Tertullian*, meaning their ioyfull hope, that wipeth away all teares and vnwillingnes to die. *Credo Reſurrectionem carnis*, I beleeue the reſurrection of the body, and life euerlaſting:

euerlasting: Therefore care away; though I dye, yet I dye not, but onely sleepe in my Graue, as in my Chamber, till my God send his Angels to awake me with his Trumpet, that I may enter into ioy that neuer shall haue an end; till which time I rest free from all sorrow and paine, not troubled with any of the worlds woes, but as a man in his bed fast asleepe, most free from all offences and vexations. Yea euen the selfe-same body shall arise, to our vnspeakeable comforts, teach the Scriptures, *Iob* 19.25. *Iohn* 5. 29. 1 *Cor.* 15. 42, 43. and many other places, euen as (*g*) Christs body arose the same that it was before, the same eyes, mouth, feete, hands, &c. *Dixerunt tactis, corporibus, &c.* They said, (saith *Tertullian* of ancient Christians) touching, or laying their hands vpon the bodies, we beleeue the resurrection of this body, this body that I touch and lay my hands vpon, for the goodnesse of God will giue glory to that body that hath giuen glory to him, the selfsame eye, the selfe-same mouth, the selfesame eare, feete, hands, &c. What an encouragement is this to doe well, if you marke it? and what an argument to make vs willing to dye, being assured of this as we are.

(*g*) Luk. 34 32.

Sect.

Sect. 5.

The last consideration. The bodies freedome, and the soules Glorification.

THe fift and last cause that maketh vs willing to goe to our naturall rest, without feare muttering, or any discontent, is the cheerfulnesse and liuelinesse of body and minde, that vseth to follow after sleepe, both to body and minde, being refreshed thereby so greatly; let the same cause make vs willing to die, for there is no comparison betweene the comfort and refreshing that naturall sleep worketh, and that which followeth after death, when Christ shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working wherby he is able to subdue all things vnto himselfe, when this corruptible hath put on incorruption, and this mortall hath put on immortality. If that small glimpse, which the disciples saw made them wish for three Tabernacles, and an eternall being there.* O how shal the whole glory of heauen and heauens blisse rauish vs, and make vs glad, that wee haue attained to it! Oh no such refreshing can come from our earthly beds and naturall sleepe here. Wherefore with ioy let vs welcome the houre of death, and blesse God for it tenne thousand times, following the foot-steps of worthy

5 Note.

* Mat. 17. 4.

worthy fathers and Saints in the Church, whoſe feeling of this point God hath directed them to leaue behinde them in their writings, *O tu vita, &c.* O thou life (ſaith *Auguſtine*) prepared of God, for them that loue him, thou liuing life, bleſſed life, thou ſecure life, thou quiet life, thou beautifull life, thou life that knoweſt no death, thou life that knoweſt no ſadneſſe, thou life without blot, without care, without corruption, without perturbation, without any variety or change. Would God that laying aſide this burthen of my fleſh, I might enter into thy ioyes, *O quam fortunatus ero ſi audiuero, &c.* Oh how happy ſhall I be, if I might heare thoſe ſweet Songs of thy Citizens, and thoſe honey ſweet verſes; but O more happy if I my ſelfe may finde grace and fauour to ſing a ſong vnto the Lord Ieſus Chriſt, of the ſweet Songs of Sion! *O verè fœlices, &c.* O truely happy they that come out of the Sea of the world, to the Hauen of Heauen, out of baniſhment to their owne countrey, and out of a foule priſon to a glorious Palace! *O Cœliſtis domus luminoſa, &c.* O heauenly houſe, full of glorious light, to thee tendeth my pilgrimage, that he may poſſeſſe me in thee, that made both me and thee! *Inter Brachia Seruatoris mei & viuere volo, &c.* In the armes of my Sauiour I wiſh to liue, and deſire to die. Many ſuch feeling ſpeeches I could repeate from the ancient militant Warriours in this mortality, whom we cal fathers, when they

went

went to the Father of Spirits; ſhewing how farre they were from any vnwillingneſſe to die, which if we ought, aſſuredly they will worke in vs through the bleſſing of God, the ſame effect. To ſhut vp this, the godly cry, *Come Lord Ieſus, come quickely*: Now they are in the world, then they ſhall come to their owne: now they are in this skirmiſh, then ſhall they be in their victory: now in the tempeſtuous Sea, then in the quiet Hauen: now in the heat of the day, then in reſt and coole euening: now in place abſent from Chriſt, then with him following whereſoeuer he goeth. Now their life is hid with Chriſt, but then ſhall they appeare with him in glory, and that glory for euer and euer, without change or end. 1 *Iohn.* 4. 2.

Comforts againſt the feare of Death: by which the Chriſtian Soule may be made willing to her Diſſolution.

CHAP. V.

THe feare of death is not one of the leaſt temptations to a weake Chriſtian; for, Death is not onely feareſull to a naturall man, whoſe hope is in this world, being in it owne nature *the moſt terrible of all terribles*; as Heathen men haue tearmed it: for which cauſe wicked men are agaſt at the apprehenſion of it, as appeares in the example of *Baltazar*, of *Haman*, and others, being as vnwilling to die as the Beare vnto the Stake, and the Swine vnto the Shambles: but euen the godly themſelues haue ſome combats and conflicts in this kinde, as had our Sauiour Chriſt himſelfe, *Ezekias*, and *Dauid*, *&c.* by reaſon that Nature abhorres her owne aboliſhion, and feares the diſſolution of the ſoule and body, which are naturally as vnwilling to be ſeuered and ſundered as two friends,

friends, that haue beene borne, and bred, and brought vp together, are loath to depart, and to take their long leaue either of other: therefore to make that easie and facile vnto thee, which of it selfe is harsh and difficult, that thou maiest submit thy selfe willingly to that which all flesh haue vndergone and must vndergoe of necessity. Arme Grace against Nature, and the Spirit against the Flesh, with these comfortable considerations.

1 Consider that by corporall death, God onely cals againe for that soule which at the first he created and infused into the body, to informe and animate it, and that this soule of thine flits not out of her terrestriall tabernacle by chance or hap-hazard, or casualty, or fortune or by the Climactericall yeere, the reuolution of seauens and nines, or by the position of the Heauens, or course of the starres, or by thy disease, or sickenesse, occasioned by bad dyet, superfluities of meates or drinkes, ouer-great heates or taking of cold, or the like accidents, which are but meere instruments of thy mortality; but looke at the superior Agent, God himselfe, who hath now determined and disposed by death: (a) who hath numbred thy dayes, and appoin-thy limits: who turnes thy dust into his dust, (b) thou being a sonne of *Adam*, and cals for thy Spirit to returne to him that gaue it; (c) And therefore seeing it is the Lord that cals, be thou as willing to sleepe

1 *Meditation.* God cals for thy soule.

a Hab. 9. 27.

b Gen. 3. 19.

c Psal 90. 3. Eccles. 12. 7.

with thy Fathers, as *Samuel*, was to awake out of his naturall ſleepe at Gods call (*d*), Thinke that thy Soule is giuen vnto thee as a precious pledge to be ſafely kept, and therefore grudge not to returne thy holy pawne to God the chiefe owner, when he requires it, but commit it to him, as into the hands of a faithfull Creator and louing Redeemer. Why ſhould the Tenant at will, ſtand out with his Land-lord for an old rotten Cottage, when he would remoue him to a better Manſion? why ſhould the ſouldier be refractory to leaue his ſtation & place, to be otherwayes diſpoſed of by his Generall and Commander? Now thou art here but a Tenant at will, thou haſt no fee-ſimple of thy life: thou art a warfaring Souldier, profeſſed in Baptiſme, therefore like the Centurions Souldiers, be willing to goe when thy Captaine bids thee goe, *Mat.* 8.9.

d 1 Sam. 3.10

2 *Meditation.* The ſting of death is taken away.

2 Let this comfort thee, that thy ſinnes the cauſe of thy death, is taken away by the *Meſſias*, Chriſt; in whom thou beleeueſt, by whom thy ſinnes being pardoned, thou art bleſſed (*e*), His death being the death of Sin, and the conqueſt of hell (*f*), And therefore comfort thy ſelfe with *Dauids* holy Meditations, encouraging thy ſoule to returne vnto her reſt, becauſe the Lord hath been bountifull vnto thee, ſince he hath deliuered thy ſoule from death (euen the ſecond death) thine eyes from teares, and thy feet from falling: and ſince thou

e Pſal. 32. 1.
f Hoſ. 13. 1 Cor. 15.

ſhalt

shalt walk before the Lord, euen with the foure and twenty Elders, in long white robes, in the Land of the liuing (g). For all thy bitter griefe in corporall death (which yet is sweetned to the Elect) the Lord will deliuer thy soule from the pit of corruption: for he hath cast all thy sinnes behinde his backe, as he did *Ezekiahs* (h), And therefore as there is no danger in handling an Adder or Viper, or any other Serpent, when her sting is taken away, so there is no perill in Death, since sinne, which is the sting of death, is to thee; not imputed, but in the mercies of God, pardoned, and in the merits of Christ couered. 1 *Cor.* 15. *Rom.* 8. 1.

3 Remember that God is the same God vnto thee in thy death, that hee was in life; good, gracious, propitious, mercifull, and mindfull of thee in thy last and greatest exigent. *Enoch* found it so, who walking with God in his life, was taken away by the same God in his death, that he was no more seene. (i) Therefore it was *Iobs* dying comfort, that his Redeemer liued, whom as he desired, so he hoped to see with the eyes of his body, as he had beheld him, with the rest of the Patriarkes, with the eyes of Faith (k), This consideration made him confident in the midst of his combats, that *though the Lord should kill him, yet he would trust in him. Iob* 13. This made prophesying *Iacob*, ioyfull in his last farewell out of the few and euill expired dayes of his Pilgrimage, in the in-

to Heauen.

g Psal. 116. 7. 8, 9.

h Esa. 38. 17.

3. *Meditation.* Ionas 4. 2. Exod. 34. God is present at thy death.

i Gen. 5. 24.

k Iob 19. 25.

ioying that *Shilo*, the bleſſed Meſſias, & his ſaluation, which ſo long he had waited for. (*l*) This made olde *Simeon* ſo comfortably caroll out his Swane-like ſong a little before his death: euery particular of which ditty expreſſeth his delight to die, and his deſire to depart, when he had the worlds Sauiour in his armes, and his Spirit in his heart (*m*). And ſure if thou haue the ſame grace, and feele God in ſo many particulars now gracious vnto thee in thy life, as did *Enoch*, *Iob*. *Iacob*, and *Simeon*; thou oughteſt vpon the ſame grounds, to ſettle thy heart in the ſweet aſſurance of Gods ſpeciall preſence in thy laſt diſſolution, that he will make thy bed in thy ſickeneſſe, and ſend thee that very Comforter, his owne Spirit, which according to his promiſe he ſent his Diſciples, euen when all externall comforts faile; if thou now worſhip him in ſpirit and in truth (*n*). For *Salomon* the wiſeſt of men, from the wiſedome of God, taught, what *Dauid* his Father bleſſedly felt (*o*), that the righteous hath hope in death: euen then when the wicked is caſt off by reaſon of his malice, as was *Antiochus*, *Epiphanes*, *Herod*, and others.

And therefore you of the Iſrael of God, you the Seede of *Abraham*, the friends of God, feare not, for the Lord is with his Seruants, with thoſe whom he hath choſen, and he will be with you, and not caſt you away; but wil ſtrengthen, helpe, and ſuſtaine you: yea, againe, I ſay,

Feare

l Gen. 49. 18

33.

m Luk. 2. 25 26, 27, 28, 29

n Ioh. 4. 24.

o 1 Kin. ch. 1. v. 48. c. 2. v. 1, 2, 3. v. 10. 11. Prou 14. 32.

Feare not thou worme Iacob, and yee men of Israel, I will helpe thee saith the Lord, and thy Redeemer, the holy One of Israel (p). If the Lord be thy friend (as he was a friend to *Abraham*, to *Lazarus* (q), and to his disciples, and is still to all that seeke him and his grace,) then sure he will play a sure friends part, he will sticke fast to thee in thy last conflict, in this thy Warfare, remembring thee euen in death, as hee did his friend *Lazarus* (r). Therefore apply *Dauids* Meditation, as balme to thine owne sore, in thy feares: and say to thy soule, *Why art thou sad oh my soule? and why art thou so disquieted within me? still trust in God, and giue him thankes for the comfortable helpe of his presence. Though I walke through the shadow of death, yet will I feare none euill, for thou art with mee, thy Rodde and thy Staffe shall comfort me, Psalm.* 23.4. *God is my God, euen the God of whom commeth my saluation, GOD is the Lord, by whom I escape death:* by whom indeede Death is no Death. *Psalm.* 68.20.

4 Remember what death is properly to the godly: not a dying, but a departing (t), not an abolishion, but a dissolution (u): a loosing out of prison, a Iaile-deliuery to the soule; not a curse, but a blessing; a freedome and a liberty, out of a captiuitie; not pernitious, but *precious in the sight of GOD, is the death of his Saints* (x). *A walking with God* (y). *A going to our Fathers in Peace. A gathering to our people.*

p Esa.41.8, 9,10. and v.14.
q Iam.2. 23.
r Ioh.11,11.

4. *Meditation.* Death is no death to the godly.
t Luk.2.29.
u Phil.1.
x Psal.116.
y Gen.5.

and *A yeelding of the ſpirit* (z), *A ſweet ſleepe* (a) *A reſt of our fleſh in hope* (b), *A reſting from our labours* (c), with diuers ſuch Epithites that the Scripture giues, ſpeaking of the death of *Abraham, Iacob, Moſes, Dauid, Ioſias, &c.* and the reſt of the Saints of God. O then! why ſhouldeſt thou feare thy freedome? Doth any Iewiſh, Turkiſh, Romiſh, or Athenian Bondman, take it ill to be infranchized? Doth any Apprentiſe diſtaſte to be made a Free-man? Is any Priſoner daunted with the newes of his deliuery out of colde Irons? Is any Captiue diſcomforted when he perceiues the meanes of his ranſome? Oh then, why ſhouldeſt thou be daunted with that meſſenger that is ſent from the King of heauen, to deliuer thee from all the maladies and miſeries of this life? from all the diſtreſſes, croſſes and cares that are incident to this mortality, in bonds, ſickneſſe, diſeaſes, paines of body, burthen of minde, incurable ſores, with an hundred ſuch like afflictiõs, which make life to be loathedly vnpleaſant, and vnprofitable beſides? Is any man afraide of his bed? Is not reſt comfortable to a iourneying foot-man, to a trauelling pilgrime, or a drudging labourer? Oh how glad is he to repoſe his wearyed limbes in his wiſhed couch! O how acceptable is ſleepe to refocillaite and recouer the ouer-ſpent ſpirits, and to reuiue the decayed powers! Now thy death is but a ſleepe, as the Word teſtifies: there being ſuch a proportion

z Gen. 25. 8. Gen 49. 33.
a Deut. 31.
b Pſal. 16. & 116.
c Reu. 14.

Vita vix vitalet.

tion betwixt death and sleepe, that the heathen could tearme sleepe, the *Image of Death*, and *the elder brother of Death*: and our graues are our beds, in which our bodies resting and sleeping, the holy Ghost, whose liuing temples they were, watching ouer them when we are dead, shall rouze them vp at the last day in beautie, glory, and splendor, like the Sunne, refreshed, like a Gyant ready to runne his race.

Somnus Imago mortis. Frater mortis. Homer.

5 Further, (to inlarge and diffuse this meditation a little further) doth any man dislike to accept of these opportunities, where he shall not onely see and visite, but enioy the company and conference of his friends; his longed for, his louing & beloued absent friends? their sight is gracious, the cõmunion & conuersation with them is more gracious: now by death we come to enioy, (*d*) and to ioy in the presence of our friends, who haue broke the Ice before vs, and haue led the way to this common Inne of death: we shal see the face of Christ, we shal look vpon him; whom our sins haue pierced, behold his wounds in his glorified body, as the Angels now behold them; we shall inseperably be vnited vnto him, and so ioy in him, that our ioy may be full, in those blessed mansions which he hath gone before to prepare; we shall liue and conuerse with *Abraham*, *Isaac*, and *Iacob*, and the ancient Patriarkes; with *Danid*, *Iosias*, *Ezekias &c.* and all religious Kings; with *Samuel*, *Esay* *Ieremie*, *Iohn Baptist*, and all the holy Prophets,

5. *Meditation.* Wee shall know and inioy our friends in glory.

d Gen. 15 15. Numb. 27. Deut. 32.

with *Peter*, *Andrew*, *Philip*, and all the blessed Apostles; with *Matthew*, *Mark*, *Luke*, and *Iohn*; the sincere Euangelists; with *Paul*, *Steuen*, *Peter*, and *Iames*, & all the constant Martyes, zealous Confessors, and Professors of the Truth; yea, & all the rest of the faithfull, whom we shall know to the increase of our ioy, especially those whom we haue here knowne and seene euen as *Adam* knew *Eue* in the creation (*e*), and *Peter* knew *Moses* and *Elias* in Christs transfiguration (*f*), (a type of our glorification) who before they had neuer seen. To conclude therfore, now is the time, when in the Church triumphant, all that haue beene within the couenant of grace, and vnder the Gospel in the Church militant, shall come to the Mount Sion, and to the Citie of the liuing God, the Celestiall Ierusalem, and to the company of innumerable Angels, and to the Assembly and congregation of the first borne, which are written in heauen, and to God the Iudge of all, and to the Spirits of iust & perfect men, and to Iesus the Mediator of the new Testament (*g*). Now, what great harme is there in going to our friends? especially, such friends as these be, who in knowledge and wisedome, in glory and excellency, in loue and amity, doe farre surpasse all friends vpon earth.

e Gen. 2. 23.

f Mat. 17. 4.

g Heb. 12. 22, 23, 24.

6. Meditation. Death frees from sin, & from thy soules enemies.

6 Consider the fruit and happy effect of Death, in freeing thee from sinne, and all miseries the punishments of sinne: that stroke that kils thee will kill also a monstrous Mother and

and a wretched Daughter, Sinne and Sorrow: for, as Death is the death of the body, so it is the disseuering of sinne from the body; Sinne that brought foorth Death is destroyed by Death, euen as the Viper kils the Damme that bred him, and as *Nero* murthered *Agrippina* that bore him: that which puls downe the house of the body, destroyes Sinne, the troublesome and vnruly Tenant that dwelt in this house. Now, is it not a ioy to thee, to be rid by any meanes of such an vnworthy and vnwelcome guest as Sinne, which is alwayes quarrelling with thy best friends, as the Spirit and the Grace of GOD within thee? Art thou not glad to be freed from such a Make-bate, as this body of sinne, this old *Adam*, which is alwayes stirring vp ciuill broiles & combats within this little world of thy selfe? alwayes plotting and contriuing the ruine and destruction of thy better part, thy soule? Art thou not glad to haue such a fire quenched, as thy burning lusts, and rebelling concupiscences, the worst burning Feuer that euer came to man? Art thou not glad to be rid of a sloathful, luxurious, riotous, vaine wanton, vicious, rebellious Seruant, which is alwayes grieuing and offending thee, prouoking thee to euill, hindering thee from good, sluggish to doe well, forward to all euill? such a guest, such a quarreller, such a fire, such a rebell, such a seruant is thy Flesh; dull, and dead, and lumpish, slow and sluggish to euery good duty,

duty, priuate and publike; prone and propense to euery sinne; alwaies solliciting, importuning, trying, and tempting thee, with as great importunity as *Potiphars* wife did *Ioseph*, to abase and abuse thy soule and body, in euery filthy pollution, to commit spirituall whoredome with the world, and the flesh; still grieuing thy God, and offending his maiestie, abusing his mercy, crucifying Christ, turning his grace into wantonnesse, vexing his Spirit, quenching the motions, and hindering the operations of his Grace; taking part with Satan thy forraine enemy, like an inmate traitor, and domesticall conspirator. Now, Death dislodgeth this guest, quels this quarreller, hangs vp this *Achitophell*, quencheth this lustfull fire, executes this rebell, cashires this seruant: for euen as the Iuy dies that twines about the Oake, when the Oake is cut downe; so the cutting downe of the body, is the curbing and curing the sinne in the body; which sinne liues and dies, hath his birth and death, with the subiect wherein it is resident: for he that is dead is freed from sinne. *Rom.* 6. 7. Therefore, *Mors metuenda non est, &c.* *Ambrose.*

Now, as it frees thee from sinne, so the cause ceasing, the effect ceaseth also: it frees thee from all the miseries that grow, as fruits, from this cursed Tree: euen all the paines and labours of body, and vexations of spirit that are incident to this mortall condition, This made the (*b*) Wise man praise those that were dead, *b* Eccles. 4.

before

before those that are liuing, and to preferre the (i) day of death before the day of life. And made some of the Philosophers in their Heathenish Paradoxes affirm, that it was best for a man neuer to be borne, the next best, to die soone; because in respect of the many miseries of this life, which they saw into with their naturall eyes, they thought Nature was a Mother vnto all other Creatures, and a Step-dame vnto man; therefore *Iob* that drunke as deep in this cup of common afflictions, incident to humane nature, as euer any meere man, in this respect desireth death; *Euen as the Seruant desired the shadow, and as the Hireling looked for the end of his worke, Iob* 7.2.

7 Consider that God doth not onely deliuer thee from the euill of sinne, and the euill of punishment present, but by taking thee now away he hath a purpose to free thee from future temporall euils, which perhaps he purposeth to bring vpon that place & people amongst whom thou art: for indeed, that is the Lords ordinary proceeding, to deliuer his seruants from euils to come, whilest the wicked are chained in earth, and reserued for further plagues. Thus he tooke away good *Augustine* ere the Gothes and Vandals ouer-ranne Hippo, where he was Bishop: this the Lord promised, as a speciall mercy to good *Iosias*, that before hee would accomplish his threat against Iudah, he should be put into his graue in peace, and that his eyes should

to Heauen.

i Eccles. 7.

Theophrastus.

7. Meditation. It deliuers from the euils present and to come.

should not behold the euill (*k*). And thus he saith of the mercifull men and righteous, that *they are taken away from the euils to come*, that *Peace shall be vpon them, and they shall rest in their beds, when the Witches Children, the seede of Adulterers and Whores, a rebellious people, shall perish and consume* (*l*). Apply this fauour of God to thine owne particulars, for the strengthening of thy faith, as also, inlarge it by the meditation of these euils, which are fore-tolde in these last times, *Matth.* 24. 4. *ver.* 24. *&c. Luk.* 21. 25. 1 *Tim.* 4. 1, 2. 2 *Pet.* 2. 1, 2, 3.

k 2 Kin. 22. 20.

l Esa. 57. 1, 2, 3.

8. *Meditation.* It secures thee from the fight with sinne, to triumph with God.

8 Remember, this corporall death thou art to vndergoe, puts a period to a most perillous and dangerous fight, with which in this life thou wast continually exercised, in which fight thou didst often faint, was often foiled, often wounded, more often put to fight, (euen to flie to Heauen for helpe, succour, and refuge) then euer the Israelites were occasioned to flie and cry vnto God, against the (*m*) *Amorites*, (*n*) *Ammonites*, *Amalekites*, (*o*) *Egyptians*, *Philistines*, or any of their mortall enemies. Thou canst tell well what these enemies were, the deceitfull World, deluding Flesh, and deceiuing Diuell (*p*). *The lust of the flesh, the lusts of the eyes, and the pride of life.*

m Deut. 44. 45.
n Iudg. 10. 10 Judg. 3. 8.
o Exod. 14.

p Tim. 6. 4. 18. Ephes. 6. 12. 1 Pet. 5. 8 1 Joh 2. 13. 1 Joh. 1. 16.

How oft haue they foiled, how oft haue they foiled thee? What burnings hast thou had from thine owne boyling concupiscence within, and from Sathans fiery darts without?

What

What bloody bickerings haſt thou had with thine owne rebellious heart? What ciuill broyles betwixt grace and Nature, two armed Champions, ſtrugling within thee, like *Iacob*, and *Eſau*, in *Rebeccahs* wombe? What combats haſt thou had with thine owne corruptions, thine owne fleſh riſing againſt thee, as *Abſolon* againſt *Dauid*; incouraged and counſelled by that Serpentinely politique *Achitophel*, the Diuell, how to diſpoſſeſſe thee of a better kingdome, then any earthly Monarch euer gaue, euen the Kingdome of Heauen; driuing thee from the Caſtle of Grace, and preuenting thee from the Throne of Glory? What troupes of luſts out of thine owne boſome, and breeding, like the blacke guard of Ruffians, and Swaſhbucklers, haue ioyned iſſue with the Fleſh againſt thee, the Diuell being the grand Generall of thoſe ſlauiſh and ſinfull Legions? What wounds and wrackes haſt thou receiued from pride, luxury, worldlines, carnality, ambitiõ, anger, emulation, malice, couetouſnes, ſenſuall delights, &c. The skars whereof, are yet remaining, though their rankor be cured by repentance? how haue theſe ſucceſſiuely, and oft ſucceſsfully, ſet vpõ thee, one after another, like the Lion after the Beare, & *Goliah* after the Lion, againſt *Dauid*; oft-times altogether? what oppoſitions haſt thou had with luxury, when Couetouſneſſe hath been conquered? how hath ambition lift vp his head, when luſt hath beene

bet

bet downe with the Hammer of Mortification? If Ambition hath beene quenched, how hath Anger boiled? how hath Pride puft vp, Wrath inflamed, Enuy gnawed thy diſtracted and diſtempered heart? how haue peſtilent Paſſions (like Hydraes heads cut off) riſen vp one after another: nay (like the heads of the Serpent Amphisbena) one againſt another, all againſt thy peace? Now, when Death comes, it is the death of al theſe thy deadly enemies; thy reſt in thy graue, is a reſt from all theſe perturbations: the bearers of thy Hearſe carry thee (like the Romane Worthies) in a triumphant Chariot; then thou haſt the Conqueſt after theſe tumultuous and various conflicts: therefore lift vp thy head, and reioyce in thy death-bed; for now thy warrefare is at an end, and thy reward which thou ſhalt now poſſeſſe amongſt the bleſſed conquering Spirits in glory, ſhall neuer haue end. Now thy ſoule like the Eagle, ſhall mount aloft, ſinging vpward with the little Larke, taking the wings of a Doue, it ſhall flie out of this incloſing houſe of the body, and bee at reſt, ſafe and ſecure from the ſnares of the helliſh Fowler: free from the ſnares of the world, neuer to be beſmeared nor intangled againe with the lime-twigs of the catching and intrapping fleſh. Suger and ſweeten the bitter cup of thy death with this Meditation; and if thou truely hate ſinne, loue the Lord, deteſt thy corruptions, and fight againſt thy ſpirituall

temptations;

temptations: this triple peace which thou ſhalt enioy; firſt, from thine enemies; ſecondly, in thy Soule; thirdly, with thy God, the God of peace, amongſt the Angels of peace, in the kingdome of peace, will be thy dying peace.

9 Thou maiſt inlarge this Meditation, by pondering the griefes and vexations that thy ſoule hath beene pinched with here, not onely for thine owne perſonall ſinnes, originall and actuall, of Omiſſion, and Commiſſion, but for the ſinnes of others, of this wicked world in which thou liueſt, and of wicked and vngodly men amongſt whom thou liueſt, which now thou ſhalt be freed from: for, alas, what man hath any feare of God, any ſparke of Grace, liuing, trading, trafficking amongſt vngodly, vngracious and prophane men; as *Noah* liued amongſt the Worldlings, *Lot* amongſt the Sodomites, *Ioſeph* and *Daniel* amongſt Idolaters, as *Eſay*, *Ieremy*, and *Ezekiel* amongſt a ſinfull, beaſtly, hard-hearted, & rebellious people: ſeeing their abominations, hearing their fearefull and horred blaſphemies, when like dogs they ſet their mouthes to barke againſt heauen that hurts them not; like Toades and Serpents ſpitting daily and deadly poiſon, in their diuelliſh oathes, euen in the very face of God, vpon no occaſion, without any temptation, but onely of cuſtome, graceleſneſſe, madneſſe and malice againſt the Lord himſelfe; beſides, other harſh ſounds comming from their worldly, luxurious and

to Heauen.

9. Meditation. It frees thee from conuerſing with the wicked.

and carnall hearts, with a thouſand ſuch like impieties, and horrid villanies, amongſt profeſſed Chriſtians, more enormious then haue been, or now are, amongſt the very Turkes, Iewes, and Pagans; nay, amongſt the beaſts themſelues: who, I ſay, hearing and ſeeing theſe things, can haue any ioy or comfort in this life, in the few and euil daies of his Pilgrimage? Who could be contented to liue in a Palace in pompe, where he ſhould euery day heare his deare Parents, his Father and Mother, railed vpon and reuiled; his brethren traduced; his owne Countrey and Countreymen vilified? this were a racke and torture: Oh what ioy haue we then to liue in this worlds Priſon, where daily and hourely we heare God our Father, the Father of Spirits, Ieſus Chriſt, our elder brother, blaſphemed? his Name abuſed, his glory eclipſed, and his children calumniated; our brethren, Saints by calling, Citizens of the Celeſtiall Hieruſalem, vſed as the off-ſcourings of the World; mocked at by the mocking *Michols*, & railed vpō by the Satanicall *Shemeis* of our age: being meere ſubiects of ſport, (as Chriſt was to the Iewes, and *Sampſon* to the Philiſtines,) to the Diuels Apes, prophane men in their Peſt-houſe, Play-houſes, and in their diuelliſh and drunken merriments, in Tauerns, Ale-houſes, Tobacco-ſhops, and Brothell-houſes: who, vnleſſe he haue an heart of flint, hardned like the nether-Milſtone, can be freed from remorſe, diuiſion, diuulſion?

who

who vnlesse a Myrmidon, or hewen out of *Caucasus* (as was once fained) can temper from teares? who can be otherwayes (if he be Gods) then a mourning Doue, an howling *Ostrich*, and a solitary Pelican, in this worlds wildernes and Desart of sinne, for all the sinnes of the sonnes of men? who can but mourne with the holy Saints in former times, for all the abominations of the Citie (*q*)? Whose heart is not vexed with *Lots*, for the vncleane conuersation of millions amongst vs, whose workes of darknes, in these dayes of light, shall iustifie the Sodomites in iudgement (*r*), Who cryes not, *Vvo is me* (with *Dauid*) *that is constrained to liue here in Meseck, and to dwell in the tents of Kedar?* Who prayes not with *Samuel*, for a sinfull people? 1 *Sam.* 12 23. Whose soule is not wounded with the sins of the times, that breake out in such abundance? Who could not be content to be free from the smell, stinks, and infection of them? What comfort is there to haue any conuerse or commerse with such, more then with bruit Beasts and wicked Spirits, that commit such sinnes, (as Intemperance, and Luxury, and Drunkennesse) which Beasts and Diuels commit not? Now ponder well Deaths lenity in this corasiue: death stops thine eares, from hearing the blasphemies of the multitude wherewith they blaspheme. Death hoodwinks thine eyes fro beholding such vaine and filty obiects, as made the Heathen *Democritus* plucke out his eyes that hee might

q Eze 9.4.

r 2 Pet. 2. 7. 8

s Psal. 31. 13.

not behold; Death chaines thy tongue from talking with, or talking of such obseane subiects; death, Gods messenger, plucks thee away, as the Angel did *Lot*, out of the Sodome (*t*) of this world, and carries thee to *Zoar*, a City of refuge, the new & true Ierusalem; from whence thou shalt come againe with thy Sauiour in the clouds, to see these wicked ones cast into burnings (*u*) but neuer to heare them more blasphening: from which Iudgement thy soule shall returne to heauen againe, with her olde companion the body, now awakened out of the dust, and glorified, where thou shalt alwayes after, to eternity, heare the Quires and Melodies of Angels and heauenly Spirits, carolling out their new Songs, and Haleluiahs, to the glory of the Lambe, *Apoc.* 5.9.

t Gen. 19.16 22,23.

u Mat. 25.41

10. *Meditation.* it frees thee from corrupting by the wicked.

10 As Death frees thee from the conuersation, so from the corruptions of wicked men, which as it is not the least safety, so it should not be the least ioy & tranquillity to a Christian; and the rather, because the danger of infection by them is here so imminent, as fearefull. If any thinke himselfe safe and sound, and on a sure ground in this kinde, as too many are too bold; let him know that it is as safe for sound Apples to lye amongst the rotten, for sound sheepe to feed amongst the scabbed, for cleere eyes to looke earnestly on those that haue sore eyes, for a healthfull body to conuerse with the infected in the Pest-house; as for thee to liue

and

and conuerse with the wicked, and not to learne wickednes; with the froward, without frowardnesse: nay, it is as easie to touch pitch and not be defiled: the experience of Gods Saints leaue it recorded; that when the Saints are amongst sinners: First, either by imitation of them; Secondly, or compulsion by them; Thirdly, being brought into straites by their wiles; Fourthly, by their temptations and seductions; Fiftly, in extremities amongst them; Sixtly by the ouersswaying of their owne humane passions; or by some such meanes they are infected with them: these things occasioned *Ioseph* to sweare by the life of *Pharaoh* (*x*), amongst the Ægyptians; *Abraham* twise to vse simulation, dissimulation, or æquiuocation, in two prophane Courts (*y*); *Dauid* to faine madnesse, in the Court of *Achish* (*z*). *Peter* to deny his Master amongst the high Priests seruants (*a*), the true Prophet to eate bread with the false prophet (*b*), the children of Israel to commit Adultery, and Idolatry with the Daughters of Moab (*c*). All these haue failed, or fallen for company (as one breach brings downe another) amongst wicked men, which is thy case now, and hath been. Now Death deliuers thee from euer couersing, much more from corrupting by wicked men.

x Gen. 42. 15

y Gen. 12. Gen. 20.

z 1 Sam. 21. 13.

a Mat. 26. 74

b 1 Kin. 13. 15. 16.

c Num. 25.

11 Let another of Deaths commodities comfort thee, in that it very much doth priuiledge thee from the madnesse and malice of

11 *Meditation.* It secures

The fourth helpe thee from the malice of the mighty.

the maleuolent Monsters of the world: thou art now secure from the pushing hornes of the Buls of Bashan, from the sword of iniustice, from the arme of tyranny. Though mad *Saul* send for deuout *Dauid*, to kill him in his sickenesse (*d*), yet none can harme the body of a dead man: first, it may be kept vnburied, for a time, as great *Alexanders* was; secondly, arrested for debt, into which a good Christian may fall in life (*e*); thirdly, be wounded and mangled, as *Hectors* was by the Græcians (liuing Hares may leape ouer a dead Lion;) fourthly, digged vp againe, as Pope *Formosus* body was by *Stephanus* his successour, and as *Bucers* was by the Papists, (an act more befitting Swine then men:) yet it cannot be hurt or harmed, because it is insensible of paine, and therfore need not feare *Phalaris* his Bull, nor the Persecutors wilde beasts; nor the Papists fire & fagot, & burning chamber, nor the most exquisite tortures of the greatest Tyrants: for thy spirit, it returnes to the Father of Spirits, thy soule to God that gaue it, euen as the beames of the Sunne reflect vpward againe, towards the Sun, from whence they came.

d 1 Sam. 14. 15.

e 2 Kin. 4. 1.

12. *Meditation.* It cleares thy good name.

12 Besides, thy good name, that especially is cleared by death: for, we oftentimes see that by the æmulation of equals, the enuy of inferiours, the hatred of superiours, and the wickednesse that is in the hearts of all, good men in their life time, by Gods permission, for causes best

best knowne, some secret, some reuealed, haue beene wondrously abased and abused, censured, calumniated & scorched by the malicious & maleuolent tongues of such as haue bin set on fire by Hell (*f*), oftentimes to the very eclipsing of their good name for a time: being poysoned and besmeered with their Aspish venome; whose good names it pleased God to restore againe vnto them, at, or after the houre of death (*g*), making the lustre and splendor of their graces then to breake out like the light at noone-day, (*h*) dispersing all the clouds of scandall, which haue in their vapours ascended from the foggy and filthy quagmires and marrish of ignorance and malice. Who either denyes or doubts of this, may see it in the glasse of the Word, and obserue it in the experience of other ages, and our owne. What oppositions had (*i*) *Moses* the meekest man on earth, the faithfull seruant of God, in his life time in the place of his Magistracy, amongst a rebellious people, though he discharged the greatest function that euer was committed to any meere man, the best that euer any did, that was but flesh and blood? yet how was he vpbraided, scandalized and slandered, his Commission from GOD contradicted? he was thought to take too much vpon him, accused as a destroyer, or at lest a deluder of the Lords people, concerning the promised Canaan: yet the same *Moses* had beene worshipped as a god of these auncient Idolaters

f Jam. 3.6.

g Psal. 37.

h Esay 58. 8.

i Iosh. 1.2. Heb. 3.2. Deut. 34. 10 11.

k Num. 11. 1. Psal. 78. Num. 16 3. and 41. 42.

after his death, if the diuell could haue had his purpose, in exposing his dead body vnto them, being resisted by the Angel (*l*). So was *Dauid* not a little disgraced by the mockings of his wife *Michol* (*m*), the railings of *Shemei*, the calumnies of his tyrannous enemies, by whom he was esteemed as a foole, reuiled as a murtherer, *ver.6.* accounted as an Hypocrite and vile man, *v.7.* yea, euen the drunkards made songs of him in his life time: now *Dauid* is esteemed as the sweet Singer of Israel, as the man after Gods own heart, after his death. So, in our times, what broyles and turmoyles had that worthy *Caluin*, zealous *Luther*, reuerent *Beza*, iudicious *Zanchy*, moderate *Melanthon*, learned *Peter Martyr*, *Oecolampadius*, and others in forraine Countries; *Cranmer*, *Latimer*, *Ridley*, &c. amongst our selues at home: what filthy blots and aspersions were cast vpon their good names? how were their doctrine and doings misconceiued? their liues and learnings questioned and censured? their workes and writings wrested and misse interpreted? all that they said or did, preuerted or corrupted, by the malicious enemies of the truth, both within, and amongst themselues, and abroad amongst the Papists: insomuch that it was one of *Melanthons* dying Comforts, that by death he should be freed (as his words are) from the barkings and bytings of some dogs, in the forme of Diuines: which was the measure that the rest found, (as indeed

Iude 1.9.

m 1 Sam. 6.20
2 Sam. 16.5.

in the whole course of Scriptures, the greatest enemies that euer the Church, & zealous Teachers in the Church had, were of their owne rancke and profession, false Priests, false Prophets, Scribes and Pharisies, and false Apostles) in which respect as the same *Melancthon* once hoped, and in a manner prophesied, that the after-Ages would iudge more candidly and sincerely of him and his Workes after his death: euen so he, and others, now finde it: for, (notwithstanding the blasphemies which Romish *Rabshakeh's*, *Feuerdentius*, *Cochleus*, *Bolsecus*, and others, belch out against these Germaine and Belgicke Lights, and the rest of the Hoste of God, whose tongues are no slanders) how hath the Lord honoured and famoused those worthy laboures in his Vineyard, euen in their good names, since their dissolution? all of them being accounted pillars (notwithstanding the detraction of these Romish Caterpillers) in the house of God: all of them in their zealous and learned labours, (like *Oecolampadius*, as his name imports) shining as precious lights in the Church, which neuer shall be wholly obscured, till he that is the Light of the world come againe to Iudgement. This we daily see verified, that (to the comfort of the suruiuing) though zealous Pastors, men of exquisite parts and paines, haue beene in the day of their Ministry torne and reuiled amongst these Swine & dogs, to whom they haue giuen holy things:

counted as fooles and deceiuers (as the Iewes and Christs Country-men, accounting Christ) mad men, (as *Festus* (*n*) thought *Paul*) and rauers and ragers in the Pulpit (as the Iewes held (*o*) *Ieremy*) yet after the setting of their Sunne, they haue been longed for, their losse lamented (chiefely of the household of Faith) and their names honored, in the hearts, and minds, and mouthes of multitudes, when the wicked in all their power and pompe being magnified of their fawning Parasites for a time, in the sodaine damp of death, haue had the glimmering of their glory put out, their honour laid in the dust, and their names (like their rotton carkases) rotting and smelling and stincking in the nostrils of God and good men: as may be seen in the life and death of (*p*) *Herod*, *Antiochus*, *Nero*, and others. For, I pray you, who is now more famous after death, *Nero*, or the persecuted Christians? *Iulian*, or the poore Saints which he butchered? *Herod*, or *Iohn* whom he beheaded; *Pasour*, or *Ieremy* whom he imprisoned: *Gardiner*, *Bonner*, and such bloody Butchers, or our English Martyrs whom they burned? Surely the candle of the wickeds glory is put out, and there remaines the impure filthy stinking snuffe of an euill name, (*q*) *Their glory is their shame*: but the memorcall of the righteous is precious (*r*) smelling like Balme (*s*) and Spikenard diffused; yea, their name shines like the Starres in the shady night of death, or rather

n Act. 26. 28

o Ier. 18. 18. Ier. 20. 7. 8 10.

p Acts. 12. 23.

q Phil. 3. 19.

r Pro. 10. 7

s Pſal. 112. 9.

ther like the Sunne, the cloud being remoued, flouriſhing in the ſtorme of death, like the Laurell, which is greene when the Winter is foule. Though Chriſt himſelfe be counted a Samaritan, an impoſter, one that was *Belzebubs* friend, a poore Carpenters poore Sonne in his life, yet in, and at his death, he is iuſtified, approoued and famouſed as a righteous man, as an innocent, as a iuſt man, as the Sonne of God, by the teſtimony that was giuen of him; firſt, by (*a*) *Pilate*; ſecondly, (*b*) *Pilates* wife; thirdly, the (*c*) Paſſengers that ſmote their breaſts; fourthly, the (*d*) teares of the Daughters of Ieruſalem; fiftly, the (*e*) Centurion; ſixtly, and (*f*) *Iudas* himſelfe; ſeuenthly, yea, Firſt, the vaile of the Temple: ſecondly, the Stones: thirdly, the Sunne: fourthly, the Elements: fiftly, the raiſed bodies of the dead Saints, giue a reall and an honourable teſtimony of him: ſixtly, thus ſhall it be with thee if thou beeſt a member of Chriſt, though thou beeſt miſſe-reported and ſiniſterly cenſured, as (*g*) *Iob* was of his friends: ſeuenthly, yet in thy diſſolution principally, thy name ſhall be raiſed like the fire from vnder the aſhes of ignomy. It was the heathens comfort that he ſhould leaue a good name behinde him: ſo let it be thine; it being one of the greateſt earthly bleſſings, aboue gold and ſiluer; yea, as a precious oyntment: this oyntment ſmels the ſweeteſt when the boxe of thy body is broken: thou carrieſt this ointment

(as

a Mat. 27. 24
b ver. 19.
c Luke. 23. 48.
d Mat. 27. 54.
e Mat. 25. 4
f ver. 51. 53
g Iob. 35 ch. 22, 33, 34.
h Prou. 22. 1
i Eccl. 7. 3

(as dead bodies are annointed) euen to the graue with thee, and it liues, when all other earthly things dye to thee, and thou to them. Therefore be thou cheered with the thought which comforted the Pagan, *Nemo me, &c.*

Let none be-moyſte my Hearſe with helpeleſſe teares.
From Learnings mouth Fame flies to vulgar eares.

13. *Meditation.* It tries and declares thy graces.

13 In death thou ſhalt haue an excellent and notable, both tryall and demonſtration, as alſo exerciſe of thy graces, as firſt, of thy Faith; ſecondly, thy Patience; thirdly, thy Conſtancy; fourthly, thy Chriſtian Courage; fiftly, Fortitude; ſixtly, and the Spirit of Prayer, by which, firſt, others ſhall be ſtrengthened; ſecondly, the weake ſhall be confirmed; thirdly, and all that are preſent with thee, and amongſt whom thou liueſt, incouraged in their Chriſtian courſes; fourthly, thy ſincerity in thy profeſſion approued; fiftly, Gods graces in thee magnified; ſixtly, and aboue all, his name glorified.

14. *Meditation.* It is the good inheritance of the godly, and the

14 In thy death, thou ſhalt be diſtinguiſhed from a carnall and a prophane man: for commonly the ſicke bed ſhewes the ſickneſſe, or the health of the ſoule: the death ſhewes the life, diuiding and iudging the ſtate of the viſited, as *Tedion* diuided his company by lapping of wa-

ter,

ter(k),& as the Ephramites were distinguished from the Israelites by pronouncing *Shiboleth*. For look at the godly from time to time, & the last acts they did, & the last words they spake, were the most sacred, seasoned, and sanctified of their whole life, (but it hath bin contrary in the wicked) & God is the same God to thee that he was to them, if thou beest a beleeuer. Look into particulars: the last speeches of dying Saints, as they haue been full of grace, so they are worthy relating, and remembring, and applying. The last period of Saint (l) *Stevens* life was prayer for his enemies, and for his owne soule: the last words of (m) *Dauid*, holy exhortations to his Sonne *Salomon*, to obserue the Statutes and Ordinances of the Lord, and the disposing of some particulars, of which he gaue him cautions; the last acts of old (n) *Iacob*, Prayer, and prophecying, concerning his sonnes and posterity: the like comfortable ende made (o) *Abraham*, *Iob*, old *Simeon*, *Moses*, and other of the Saints in the Old and New Testament. The like we read of *Ambrose*, whose conclusion in his death-bed was, that he was neither ashamed to liue, nor fearefull to die, because he had a good Lord. *Bernards* death was grounded vpon the sure hope and Anchor of Gods mercy, though he liued in corrupt times. *Oecolampadius* told his visitors newes, in the last speech he vttered, namely, that he should shortly bee with the Lord Iesus. M. *Calvin* with *Davids* heart repeating

to Heauen.

horrour of the wicked.

k Judg. 7. 1.

l Acts 7. 60.

m 1 Kin 2. v. 1. to 11.

n Gen. 48. Gen. 49.

o Gen. 25. 8. Job 42. 17. Luk. 2.

Vide cent. Magd. fic. Grin. in Apothegmatibus.

peating *Dauids* Pſalmes, mourning in the Spirit, for his ſins, his ſoule was ſent out of his body, like *Noas* doue out of the arke, *Melanctho̅*, in his laſt farewell to life, profeſſed he was exceeding willing to die, becauſe it was the Lords will, praying for a happy & ioyful departure, he had his deſire preſently ſealed. *Peter Martyr*, gaue a comfortable farewell to his brethren & deare friends, acknowledging ſaluation only in *Chriſt* the Redeemer, in which faith as he liued ſo he dyed. That halfe miraculous man *Luther*, in his death abounded, as with prayer, ſo with praiſes and thankſgiuings that the Lord had reuealed Chriſt vnto him, and made him an inſtrument to diſcouer Antichriſt, & to oppoſe him. *Annas Burgius* cryed in her laſt cryes, *Lord forſake not me, leſt I forſake thee*. *Mauritius* the Emperor, in his laſt fainting, gaue glory vnto God, that was righteous in all his wayes, and holy in all his works. S. *Auguſtine* wept vpon his ſicke couch for many dayes together, and ſo was his ſoule ferryed to Chriſt in a flood of teares, as *Peter* walked to Chriſt on the Sea of waters. I might giue your meditations matter enough to worke vpon, in reflexing vpon infinite examples, related by Authors, to which euery faithfull Miniſter that vſeth to performe this duty of viſiting the ſicke, like a ſpirituall Phyſitian, diſcerning the eſtate of the ſoule, addes his *Probatum eſt*, in ioyfulll experience of many, whoſe dying hath beene ſuted and ſorted to their liuing, both gracious, both glorious. Why

Why then shouldest thou feare? for to the (*p*) righteous there shalbe peace at the last, therfore liue by Faith, beleeue the Promises, and apply them, and be comforted in Gods mercy to others: but as for the wicked, it is not so with them, they shall bee like the chaffe scattered in the winde; for (*q*) *there is no peace to the wicked saith my God*: the prologue of their wicked life ends in a fearful Tragedie in death: for, though in respect of the body, and the outward man, there is the same condition to the (*r*) wise and the foolish, to *Nabal* and *Salomon*, godly *Ionathan* perishing in the field as well as wicked (*s*) *Saul*, (*t*) *Ezekias* strucke with the plagues boyle, *Asay* goutie in his feete; (*u*) nay, euen good *Iosias* wounded in the Battell, and the rest of the godly being afflicted in sickenesse as pittiously, and dying oft times as painefully, whether in a naturall or a violent death, euen as the wicked, (as appeares in the exquisite torments of the Martyres in the Primitiue Church, in the crucifying of *Peter* and *Paul* with their heads downewards, &c. yea, euen in the very Passion of Christ himselfe:) yet in respect of the inward man, and dispositions of their soules in death, there is as great difference betwixt them, as there was in their carriage and conuersation in life.

And therfore as you haue heard the godly praying, or praysing and blessing God, speaking graciously, sending out their spirits ioyfully,

p Esay, 57, 2.

q Esay, 57. 21.

r Eccles, 2. 16

s. Sam, 31, 2, 3.

t Esay. 38. 21, & 2. Chron. 35, 23.

Ar. in probl. de cruce.

fully, and dying comfortably: ſo prophane men dye either careleſly and blockiſhly, for the moſt part, their hearts being frozen, and their conſciences benummed and ſeared, without any touch in ſoule or remorſe for ſinne; which kind of dying, though our ſottiſh, ſilly, common people commend, as the moſt happy and bleſſed death, when they goe away quietly like Lambes, as their ſtupidity and blindnes thinke: yet indeed they die like beaſts and Dogs, without any life of grace, or feeling of the Spirit, in the power or comfort of it; nay, ſenceleſly like ſtocks and ſtones, as is ſaid of (x) *Nabal*, whoſe heart was like a ſtone within him, or elſe deſperately and ragingly, impatiently, as impenitently, belching out blaſphemies againſt both the Maieſty and mercy of God. Thus (y) *Iudas* cryes he hath ſinned in betraying the innocent blood, but hath no Faith to apply that blood to the waſhing away of his bloody treaſon. Thus (z) *Antiochus Epiphanes* dying, is tormented inwardly with the gripes and conuulſions of conſcience, as with the rage of his ſickneſſe: ſo *Iulian* the Apoſtate, in his laſt acte of life, from his infected lungs ſent out venome againſt Chriſt, calling him in deriſion, victorious Galilean. Thus *Eccius* dyes execrating his Popiſh on-ſetters in fruſtrating his golden hopes, when they had clapt their hands to animate him to barke at *Luther* and the Proteſtants. The like end made *Latomus*, *Hoff-maſter*,

x 1 Sam. 25. 37, 38.

y Mat. 27. 3.

z 2 Mach. 9. 13.

ſter, Spira, and other Antichriſtian Champions, being not vnlike in their ſinne. Thus *Gardiner* dyes, confeſſing that he had ſinned with *Peter*, but could not repent with *Peter*. *Cornelius Agrippa*, cnrſing his attending ſpirit, that ſtood by him in the forme of a blacke dog. Others, parallel in the like ſinnes, making like proportioned ends: vnleſſe it be in ſome particulars, as once in the Scripture, in the (*a*) Theefe vpon the Croſſe, that a Theeuiſh and licencious life ſhould haue the promiſe of Paradiſe in Death: which as it was; firſt, the concluſion of Chriſts life; ſecondly, the preſent magnifying of the power of his Paſſion: ſo it is not to be vrged, nor peremptorily pleaded: Firſt, in defence of ill liuers; ſecondly, nor imitated in deferring repentance; thirdly, nor preſumed vpon, no more then a man ought to preſume to bee a Traitor, a Witch, a Murtherer, in hope for a pardon when he is to be turned of the Ladder: becauſe ſome one man in an age, hath by Gods prouidence this priuiledge, to be repriued and releaſed from theſe facts committed. For, in place of one example that hath had his inueterate old ſores cured, his crying treaſons pardoned at the laſt houre, (like *Gregories* good theefe that beg'd heauen) we haue millions that haue periſhed, rot, and conſumed, in body and ſoule, in the laſt exigent of life: as they haue not ſpared God, liuing; God hath not giuen them any tokens of his fauour, but rather of his

(*a*) Luk. 23. 43

wrath

wrath and indignation, dying: forgetting them dying, as in their life they forgat him; turning away his (b) eare from hearing of their prayers, though they houle vpon their sicke-beds like (c) Wolues, because in their health and prosperity, they haue like deafe Adders, stopped their eares (d), in not hearing his Law and Word (d), and in not considering the cryes of the poore. Therefore for thy present instruction and future consolation, work thou out betimes thy saluation with feare and trembling (e). Giue all diligence to make thy Election sure (f). Breake of all thy sins by repentance (g). Turne to the Lord with all thine heart, in fasting, weeping and mourning. Turne from the wickednesse thou hast committed, with the (h) Niniuites. (i) Wash thee and make thee cleane. (k) Cleanse thy heart from euill thoughts. Leaue thy formality in religion, and (l) worship the Lord in truth and spirit. Get faith and learne to (m) liue by faith, and to die by faith. Be a (n) *Nathaniel* in thy dealings with men: let thy (o) heart be vpright as thy hand. (p) Remember the poore and needy, then the (p) Lord will remember thee in the day of thy sicknesse: (q) Christ will visite thee as he did *Iairus* Daughter, and *Peters* wiues Mother; he shall be thy Physitian, when the simples of Nature, and the arme of flesh faile; his Angels shal pitch their tents abount thee, and cary thy flitting soule, as they did *Lazarus* his, into the seate

b Psal.66.18.
c Ose 7. 14.
d Pro.28.9. Prou.21.13. Pro.15.8.
e Phil.2.12.
f Dan.4.24
g Luc.13.3.
h Ion.3.7.8.
i Esa.1.16.
k Ier.4.14.
l Joh.4.24.
m Hab.2.4.
n Ioh.1.47.
o Ioh.1.47.
p Psal.41.1.
q Luk.16.22

states of the blessed. Make vse of this; and the Lord giue thee vnderstanding in all things.

15 As the examples of the Saints of God, that hauing liued conscionably, and dyed comfortably, must comfort thee in this houre, so their willingnesse to dye must encourage thee willingly to drinke of that cup which the Lord offers thee, without resisting or reluctating. Looke vpon old *Simeon*, singing that Swan-like song, prophecying his death, (r) *Lord, now lettest thou thy seruant depart in peace.* But especially of S. *Paul*, weary of this mortality, desirous to be disburdened of the burden of his corruptions, to be (s) deliuered from the body of sin, to be present with the Lord; to be (t) dissolued and to be with Christ. But the best president that we haue in life and death, as the best comfort, is the practise of Christ; who although he feared death as man, desiring conditionally the passing of that bitter cup, yet neuertheless wee shall see in him a great alacrity, cheerefulnesse, propensitie, and willingnesse to dye: for, besides his often conference with his (u) Disciples about his death; the frequent nomination of it vpon all occasions, which shewes how vehemently hee was affected towards it, the tongue speaking from the hearts abundance, all his words and acts declare it: for to shew his desire to die, hee counts it but a (x) Baptisme, or as it were, a sprinkling of cooling water; nay, it is (y) meate and

15. *Meditation.* In death desire Christ, as he by death desired thee.

r Luk. 2, 29.

s Rom. 7.

t 2 Cor. 5. Phil. 1.

u Mat. 16. 38 and 16. 21. 17, 22, 24. Luke 18. 31

x Mat. 20. 22

y Luk.

drinke to him to doe his Fathers will, which was, that he shold die; he counts it a Iourney to goe, which he was willing to vnder-goe: nay, he was euen pained vntill it was past: when it came to the push that his (z) houre was come, he seekes death as it seekes him; he goes forth to meet and welcome it as his friend, as (a) *Abraham* and *Lot* to meet and entertaine the Angels; (b) he offers himselfe to the instruments of his death, his backe to the smiters; and finally, his soule is not taken from him compulsorily, but as hee commended it, so he resigned and gaue it vp to his Father willingly: he gaue vp the ghost hauing power to lay downe his life, sending out his Spirit, as *Noah* did the Doue out of the Arke, which after three dayes returned againe, to quicken the body from heauen, from whence also *Lazarus* his soule returned after foure dayes. Now apply this to thine owne particular: art not thou a Christian, so denominated of Christ? then euery one of Christs actions ought to be thy instruction, chiefly in his death, all whose dying gestures are worthy to be writ in thy heart, in letters of gold. Did he then vndergoe such an extraordinary, vnnaturall, painefull, shamefull, cursed death, the worst that euer was; for therefore Christ died the worst death that euer was, both for the ignominy of it, & the exquisite tortures in it, that a Christian should not fear any death, since euery death is sanctified vnto him in the

z Ioh.18,4.7.

a Gen.18.2.
b Ioh.19.30.

Gen.8.8.

the death of Christ. Did Christ not only indure his pangs and paines in death so patiently, as a (e) Lambe before the shearer, but was euen desirous of this bitter pill, for the ioy that was set before him, and the loue he bore to redeeme thy enthraled soule? and art thou scrupulous and timerous of a naturall and an ordinary passage from life to life through this dead Sea? Wilt thou murter and murmure, and shew thy selfe refractory to come to the Kings Court, when thou art so gently summoned, by such a sweet messenger as a lingring sickenesse? Hast thou so little longing to goe to him by the rupture of a weake thred of life, who was so desirous to come to thee from heauen to earth, from the earth to the Crosse, from the Crosse to the Graue, euen through a red Sea of blood? through Pikes and Speares, and nailes and thornes, being dieted in this his bloody march with the bread of affliction, and the water of teares, with gall and vineger? Oh hast thou so litle delight in him, so little desire towards him? so small liking of him, so little loue to him? that thou list not step ouer the narrow bridge of this life, to meet him, to greet him, and to inioy him? Expostulate with thy soule how it comes to be so dul, so dead, so lumpish, so leaden: how it is that thou professest thy self to be a spouse of Christ (d) a member of Christ, (e) a branch of Christ (f), (which thou must beleeue and professe if thou hast any part in him (g),) and yet

(e) Esay 53.

(d) Ephes. 5. 30
(e) Ioan. 15.
(f) Rom. 11. 24.
(g) Iob. 19. 26.

hast no desire to put off the outward mantle of this bodies couering, to be inseparably imbraced in the armes of this Bridegroome; not to leane with *Iohn*, but for euer to rest in his bosome; to be ioyned to thy Head; to be fixed in this vnion: But if Christs loue and desire to dye, and to dye for thee, be too high a pitch for thee to soare to, which yet ought to be aymed at, yet immitate the desires and the patience of the Saints in this kinde, so farre (as the Apostle speaks of himselfe) as they (*h*) immitate Christ: for as the examples of the wicked are recorded for our detestation; so the examples of the (*i*) godly are written for our comfort and consolation, *You haue heard* (saith *Iames*) *of the patience of* (k) *Iob, and what end God made with him.* You haue heard of the desires of *Paul* and *Simeon* of the graces that appeared in *Dauid, Iacob, Steuen, &c. Ambrose, Augustine, &c. Caluin, Luther, &c.* and what ends they made, with God. Then, thou vsing the same meanes that they did, euen Faith and Repentance; why shouldest thou demurre, or be vnwilling to goe that iourney which they haue gone?

h 1 Cor. 6. 10

i Rom. 15. 4

k Jam. 5. 11.

16 *Meditation.* Death is the common Inne of all flesh, where thou shalt be refreshed. Esa 38. 21. m Num. 27. 13.

16 Yet if examples and presidents of others, as of Christ and Christians set not an edge on thy desires to dye; yet let the mutability, breuity and vncertainty of life, with the certainty of death, cause thee to make a vertue of necessity: as *Esay* said from God, to (*l*) *Ezekias, Thou must die*; and as God to (*m*) *Moses*, Thou

Thou shalt die: so he saith to thee, Set thine house, set thine heart in order, for thou canst not liue, thou must die; nay, thou canst not liue, and thou must soone dye, certainly die; therefore it is wisedome for thee, (as in outward things) so in this, to doe that voluntarily, which thou must doe necessarily, and compulsorily: thy life thou knowest is but a short life, (*n*) fraile, and brittle as glasse. As it is a flower for the mortality of it, A (*o*) smoake, for the vanity of it: so it is a (*p*) house of clay, soone crusht downe. A tent or (*q*) tabernacle, soone pluckt vp. A (*r*) Shepheards Tent, soone pulled downe. A (*s*) Ship in the Sea, soone sliding, soone ouerthrowne by the Rockes, ouerblowne by the windes: nay, as a (*t*) Weauers Shittle, for the volubility of it: as a (*u*) dreame, as a (*x*) shadow, for the vanity of it; nay, vanity it selfe, which is nothing, it being in very deed nothing in respect of eternity.

n Esa. 40. 7.
o Psal. 102. 3.
p Job 4. 17.
q 2 Cor. 5. 1.
r Esa. 38. 12.
s Wis. 5. 10.
t Job 7. 6.
u Iob 20. 8.
x Iob 8. 9.

Learne therefore by this mirrour of dying *Moses*, so to spend these thy dayes of vanity, that for shortnesse of dayes in this world, thou maist with *Moses*, and all the glorious Saints of God, inioy eternity of dayes in the world to come.

FINIS.

SIMEONS DYING-SONG.

Handled in sixe Sermons.

The fift helpe to Heauen.

Luke 2.29.

Lord now lettest thou thy seruant depart in peace, according to thy Word.

CHAP. I.

Force of Examples.

IT is the Position of some, that *Examples* mooue more then *Rules*; that *Practise* perswades or diswades aboue *Precepts*, either in Imitation or Æmulation of Vertue, or Detestation of vice: and aboue others we are prone st to

Plus Exempla quam precepta.

write after the Copies of great men, and to treade in the steps of olde men. Therefore the Scripture propound vnto vs the patternes of the greatest of men, euen Kings who were as good, as great, (a) *Dauid*, (b) *Ezekias*, (c) *Iosias*, (d) *Asa*, (e) *Iehoshaphat*, &c. that we should follow their footings so farre as they followed Christ and walked with God. Of the most aged amongst men, as of (f) *Abraham*, (g) *Noah*, (h) *Methusalem*, (i) *Iob*, &c. & here of old *Simeon*, whose liues and deathes are so many pleading Orators, and preaching Sermons, to excite vs to Christian courses, that like them wee may liue holily and die happily, and arriue at the common hauen of all flesh peaceably and safely. Now amongst the rest, I haue called out and selected *Simeon*, as a Candle set on a hill, as a Beacon on fire, to giue light to the world, if she will open her blinded and beetle eyes) how to walke to Sion, through this vaile of life, euen in the dark & (k) shadowy night of death. *Simeon* a fit obiect for vs to reflect the eyes of our intellectuall powers vpon, in the prosecution of this sad & sable subiect of death: in which consider, 1. the title of the Text; 2. the Text it selfe.

Regis ad exemplar totus componitur orbis.

a 2 Sam. 15. 31. chap. 23, 1 Kin. 2, 10.

b 2 Chr. 31. 1, 2.

c Chr. 34, 3 4.

d Chr. 15, 8,

e 1 Kin. 22. 41.

f Gen. 25. 8.

g Gen. 9. 28, 29.

h Gen. 5. 27,

i Iob 42. 17.

k Psal. 22, 4.

For the Tittle *Antiquity*, and our Church denominates it, *The Song of Symeon*, meerely Swan-like and Cygnean, pious and prophetcall. I might easily runne descant and diuision vpon it, sorting it out into his seuerall parts; shewing, first the *Duty*, secondly, the *Matter*, thirdly,

This Scriptures Title, *Simeons* Song.

Cant. Cygnea.

thirdly, the *Manner*; fourthly the *Harmony*; fiftly, the *Time*; sixtly, the *Tune*: with all such obseruances in vocall Musicke, substantial and circumstantiall; euen from the ground of this Scripture. But my part now is, rather to sigh then to sing, vnlesse Dirges & Madrigals, fitter for *Heraclitus* his part then *Democritus*, yet I cannot but so far condescend to this Caution, as to commend this diuine Canticle for the excellency, and to consider in it, the ground of it, nature, and propriety. For the excellency, it is of that purity and perfection, that I wish it might be a rule and a square to our irregular and vnlimited licentiousnesse in singing, that our hearts were rightly tuned by the Spirit of God as was *Simeons*, *ver.* 25. that our tongues were the Pens of this ready (*l*) Writer in our Ditties, that so we might sing the praises of the King; but alas, our songs are commonly rather from *Sodome* then from *Syon*; rather sensuall then spirituall, carnall then Christian, Satanicall then sacred, rather to the honour of *Bacchus*, *Priapus*, and *Venus* pleasing the Flesh, the World, and the Diuel, the worlds worshipped Trinity; then to the glory of the immortall and indiuisible Trinitie: witnesse the vaine, vile, wanton, vicious, loose, licentious, venerious Songs and Sonnets of Poets and Poetasters of our times: 1. Which may not onely be seene extant: 2. But euen are chaunted and carolled out, by Fooles and Fidlers, vnprofitable Moathes of the earth; which

Redargution

(*l*) Psal. 45. 12.

which liue either in no calling, or in a sinfull calling: thirdly, heard, receiued, applauded, approued, laughed at by all the licentious Prodigals, loose gull-Gallants, Epicures, and Carnalists, ordinarily in euery Ordinary, Inne, Tauerne, Ale-houses, and the like: Oh therefore whose heart smites him in this kinde, let him reforme this sinne, whether actiue or passiue, in delighting or desiring to say, sing, or heare these Organs of Satan, and those Bellowes of sin and vncleannesse. Turne now the streame another way, let Iordan runne backe-ward. If thou beest afflicted, pray: take out this rule, so did *Moses*, *Manasses*, *Dauid*, the *Israelites* and all Gods Saints. Art thou merrily affected? (*m*) sing: but what? Psalmes, *Psa.* 119. Hymmes, and Songs, & spiritual Psalmes, making melody to the Lord in your hearts: therefore as I would propound *Dauid* and *Ezekias*, as true paternes for all mourners: so *Simeon* and *Zachary*, as spectacles to all singers. As in Instrumentall Musick, the strings that are out of tune, must be set vp to those that are in tune: so when thou singest vanity, thy heart and tongue, which are distracted, distempered, and out of tune, must be set in the right Key as was *Simeons*; then thou shalt sing at thy departure out of this worlds Prison, as (*a*) *Paul* and *Silas* did in Prison. Thou shalt sing *Hosannahs* in heauen, when thy friends sing thy Funerall *Nenie* on earth.

m Iam. 5. 13.

a Act. 16. 21.

Christ this

The ground of this Song is Christ, the Messi

as, Sauiour, and ſaluation of Iſrael, the Redeemer of his people, as the Word cals him (*b*); as the Angel Chriſtens him from (*c*) God; which Sauiour, as he was promiſed to (*d*) *Adam*, the promiſe renued to (*e*) *Abraham*; prefigured in the Leuiticall Law, and thoſe *Moſaicall* Types and Ceremonies, *Aarons* Rod, the Pot of Manna, the watry Rocke, the ſcape-Goate, the brazen Serpent, the blood of Sacrificed Beaſts and Bullocks, and the like; propheſied of by all Prophets (*f*), great and leſſer, from *Moſes* (*g*) to *Malachie*: ſo being now reuealed and exhibited, is the ground of *Simeons* Song, and the matter of his inward mirth, breaking forth like a fire long kept in, into theſe outward Modulations.

His practiſe is our precept; all our ioy muſt be in Chriſt, and for Chriſt. In Chriſt reioyced the Patriarkes, when they did but ſee Chriſts day a farre off, through the cloud and the vaile, as did (*h*) *Abraham*. In Chriſt reioyced the Prophets, (*i*) *Eſay*, (*k*) *Ieremy*, *Ezekiel*, *&c.* in the heate of their perſecutions being refreſhed with the viſion of that incarnate Babe, (*l*) Prince of peace, branch of *Ieſſe*, eternall Counſellor, which they did preach, and of whom they did propheſie. In Chriſt reioyced the Apoſtles, *Peter*, *Iames* and *Iohn*; yea, *Paul* (*a*) himſelfe in the midſt of ſtripes, whips, and impriſonment (*b*). In Chriſt reioyced the ancient Martyres, *Polycarpus*, *Ignatius*, *Cyprian*, euen like the

to Heauen.

Songs ſubiect.

b Luk. 2.69
c Mat 1.21.
d Gen. 3.15.
e Gen. 15.5. 17.6. Gen. 12.3 Gal. 3.8

f Act. 3.24
g Deut 18.15. and 7.37.

All our ioy muſt be in Chriſt.

h Joh. 8.56. Heb. 11.13.
i Eſay 53. ch. 54. ch. 55.
k Ier. 24.7.
l Eſay 9.6.

a 2 Cor. 15.

b Ch. 5.41.

three children in the midst of the fire (c). In Christ reioyced the ancient Fathers, *Augustine, Ierom, Bernard, &c.* witnesse their words, works, and writings, amongst the rest, of him that could say, *Deus, meus & omnia*, my Christ and all things; wife, childe, friend, father, ioy sufficient, efficient, in life and death. Nay, lastly, as with Christ, so in Christ, and for Christ, reioyced the (d) Angels in earth and in heauen (e); Be glad then, oh ye righteous, and reioyce yee that feare the Lord, as the Angels (f) to the Shepheards, as *Esay* to the Church, (g) *For, vnto vs a child is borne, and a Sonne is giuen: For, to vs is borne a Sauiour, in the City of Dauid, which shall deliuer all his Israel from their sinnes, Matth.* 1.21. *Luke* 19.10.

c Dan.3.23

d Luk.2.14
e Reu.5.11 12.
f Luk.2.10,
g Esay.9.6,

Mens ioyes many, and as dangerous as diuers. *Redargution*

Many and manifold are the ioyes of the sonnes of men, as dangerous, as diuers; few with those sons of God by Creation and Adoption, Angels and Saints reioyce, in, or for Christ, but sinners according to the diuersities of their darling sins, solace their soules in such contents, as I may call meerely Antichristian, and against Christ, and the Lords annointed, in which they please themselues and displease him; contest their flesh, but crucifie Christ, and grieue his Spirit. *Nabal* (h), and *Balthazar* (i), the Epicure and Drunkard, hath ioy enough in his feasts and festiuals: the colour of the wine delights his sight, the relish his deuouring sence, like a base Bagge-pipe, he makes such Musicke

h 1 Sam.25.
i Dan.5.

as the Diuell danceth at, when he is full. The Vsurer, the Worldling, and the miserable able Miser hath his heart rauished when his eye reflexeth vpon his glittering Idoll, and golden god, the Calfe that this beast bowes too. The impure *Onan* (*k*), filthy Fornicator, and inexcusable Adulterer, which like to *Salomons* foole (*l*), goes into the harlots house, and like *Ieremiahs* neighing horse (*m*), without vnderstanding (*n*), runnes after his neighbours wife, like the Oxe to the slaughter (*o*), to his owne destruction (*p*); delights himselfe (as the Swine in the mire, as the Toade in the puddle, as the Panther with excrements (*q*), as the Scarabean Flye with ordure and filth as the Diuell his Father (*r*), amongst filthy Hogges (*s*,) with his vncleane courses and discourses; feeding his appetite with strange flesh (*t*), as the lusting Israelites with loued and loathed Quailes (*v*), as the Italian *Psylli* and *Marsi* feede on poyson: his chiefe ioy is to touch and taste Sodomes Apples, and the forbidden fruite; his onely Paradise, the ioying in, and inioying here (which he dreames of hereafter,) a Turkish Heauen, a Mahumetaine portion of Wine and Women: as for Christ he hauing no heart at all, (*x*) can haue no heart to him, neither in delighting in him, or desiring him, no more then the very Diuels themselues, who quaked and trembled, and made outcryes and exclamations, at the very sight of him, (*z*) so all

Sibilat ne populus, &c. Horace.

k Gen.38,

l Pro.7,7,

m Ier.5,8,

n Pro.6,32.

o Pro.7.22,

p Pro,6.32

q *Gesner.* *Plinie.*

r Iob.8.44.

s Luk.15,16.

t Pro.23.27

x Hos.4,12.

z Luk,8,28, 29.

all other Libertines amongst vs; haue some (*v*) *Herodias* or other, some one beloued sinne which they more loue and like, and ioy in, then in the worlds Sauiour. As some in their carnal companions and wicked associates, with whose dispositions & conuersations, as they receiue as much infection in their soule, as their bodies frō a Pest-house; so they haue their refections, as (*u*) *Baltazar* and *Sardanapalus* had with their Queenes & Concubines, and so in the rest. Well these carnal & common Christians, which haue as much zeale to Christ, and loue for Christ, as common women, plainly demonstrat that they haue the spirit of Sathan, and not the Spirit of God, as had *Simeon*. And therefore as they ioy not in Christ, neither doth he ioy in them, no more then a chaste Bridegroome in a whorish Spouse, as they desire not him, he desires not them, nor their company in his chamber, no more then he did the foolish Virgins (*x*); as they delight not in him, he delights not in them, no more then a man delights in his crucifier and tormenter; as they loue not him, so he loues not them, no more then he did *Cain* (*y*) and *Esau*, (*z*), whom the Lord hated. As *Peter* said to *Simon Magus*, so I say to them, *They and their money perish together* (*a*), they and their lustfull pleasures perish together, as did *Zimri* and *Cosbee* (*b*); they and their gold perish together, as did *Achan* and his wedge (*c*); they and their idols perish together, as did the Israelites

v Mat. 6. 17.

u Dan. 5. 1, 2.

Christ ioyes not in them who ioy not in him.

x Mat. 25. 11, 12.

y Iude v. 11.

z Mal. 1, 2. Rom. 9. 13.

a Act. 8, 20.

b Numb. 25. 14, 15.

c Iosh. 7. 24.

esites and their Calfe (*d*); they and their sins perish together, as did the murmuring Rebels in the Wildernesse; they and their companions perish together, as did *Corah* and his complices (*e*): cursed be their sins, & their Societies, like *Simeon* and *Leui* brethren in iniquity (*f*): So let them perish, Lord, that are thine enemies like the vntimely fruit of a woman. If any loue not the Lord Iesus, let them be accursed, *Anathema, Maranatha*. If any reioyce not at the birth of a Sauiour here with *Simeon*, let the Sun of all their carnall ioyes set, and be eclipsed in the cloud of death.

Secondly, as we must ioy in Christ, so we must ioy & reioyce, and be thankfull for Christ; yea, for all the blessings and the benefits that we receiue in, and from Christ, temporal, & spiritual, externall, internall, or eternall: so was *Simeon* here, his song is Eucharisticall and gratulatory, for the reuelation of Christ; hee blesseth God that he liues to see the conduit and the fountaine of all blessings to his Church; Christ the Messias. And since his deuotion is our instruction, Christians must be thankefull for Christ. Thus al the faithfull and beleeuers when Christ was borne offered vp their tributary praises, the sacrifices of their soules, breaking out into holy Hymmes and Songs. The Angels did caroll out, *Glory be to God on high* (*g*), so the Easterne *Magi* (*h*), the zealous Shepheards (*i*), glorifie God: the blessed Virgin magnifies the (*k*) Lord:

to Heauen.

d Exod. 32, 10, 35.

e Numb. 16. 31, 32.

f Gen. 46. 5, 7.

L

Not onely ioy, but reioyce for Christ.

g Luk. 2, 13: 14,

h Mat. 2, 10, 11,

i Luk. 2, 20,

(k) Lord : *Elizabeth*, and the prophecying Babe within her wombe (l), leape and reioyce: *Anna* (m), *Zacharie* (n), and *Simeon*, are not behinde with their parts, in continuing their praises; and so must we with our best hearts and affections, make vp the Quire, since we haue no lesse interest in, nor no fewer priuiledges by Christ, then they.

Reasons.

The Reasons to inforce this duty, are these:

1 First, if the Saints of God in the olde Testament were so thankefull for their temporall protection, preseruation, and redemption from their outward enemies, the Egyptians, Amalekites, Canaanites, Ammonites, Moabites, Philistines, &c. by temporal Sauiours, *Moses, Iosua, Gideon, Iephte, Sampson, Dauid, &c.* as may be seene in the spirituall Songs of *Moses*, and *Aaron*, and *Miriam* (o), and *Deborah*, and *Baruch* (p), and *Dauid* (q), and *Iudith* (r): how much more ought we to burst forth into praises, for our spirituall deliuerance from the Flesh, the World, the Diuell, that *Pharaoh*, and from his Ægyptian yoake, from Hell, Death and Damnation, by that Messias, of whom these earthly and terrestriall Sauiours were Types and figures.

2 Secondly, gratulation and thankefulnesse is a duty commanded (s), therefore we much not be immorigerous and disobedient to Gods command, no more then *Paul* was to the heauenly vision (t), vnlesse we be found fighters, and

k Luk. 1. 46, 47.
l Ver. 41.
m Luk. 2. 37
n Luk. 1. 68,
o Exod. 15, v. 1, 2, 3. v. 20.
p Iud. 5. 1, 2,
q 2 Sam. 22,
r Iudith 16. 1, 2, 3.
s Psal. 50. 15.
t Thes. 5. 18.
t Act. 26. 19.

and Rebels, and Traitors against GOD.

Thirdly, it is a *species*, and part of prayer, and so of Gods spirituall worship; *Philip.4.6. Ephes.6.* 3

Fourthly, by this duty we glorifie God which is the end of our creation, *Psal.50.23.* 4

Fiftly, first, It is a seemely thing, and becommeth the Saints to be thankefull, *Psalme 33.1.* secondly, It is a very good thing to praise the Lord, *Psal.92.1.* thirdly, It is a pleasant thing, and praise is comely, *Psal.147.1.* 5

Sixtly, the very heathens haue commended it, and the beasts haue performed it in their brutish manner, to their benefactors, as appeareth in *Androdius* his (*t*) Lion. 6

Seuenthly, an vnthankefull man is hated of men, accounted as a Viper, and an vnprofitable burthē to the earth (*v*): the very light of nature, and common humanity cryes out vpon it. 7

Eightly, God vpbraides and brands his dearest children for the omission of this* duty. 8

Ninthly, the omission of this is a signe of a proud heart, and brings downe Gods wrath. *Ibidem.* 9

Tenthly, this is the conuersation which wee shal haue in heauē, euen to praise God, especially for the redēption of the world by Christ (*u*). This is the life that the Angels leade, therefore we ought speedily to inure our selues to it. 10

This must excite vs to be more carefull in performance of this duty: It is a blame and

t Leuit.

v Terræ inutile pondus.

* 2 Chr. 32 25.

u Phil 3.20, Reu.5.9. Reu.19.3.

Vse. What it is to bee vnthankfull.

a blemish to be vnthankefull to man, as *Iudas* was to Christ, as the Iewes and *Abimelech* to *Gideons* children (*u*), as *Pharaohs* Butler to *Ioseph* (*x*), much more to God. It is a sinne, and an abomination to be vnthankefull to God for temporall and outward blessings, as health, wealth, life, liberty, children, &c. So for the vse of the creatures. Christ vpbraides the (*y*) nine Lepers for this sinne. And sure those that vse the Creatures prophanely, as Dogs, and Swine, and Beasts, neuer looking to the holy and religious vse of them, as sanctified by the Word and Prayer (*y*), they are worse then the Doues and Elephants, that at least looke vp to heauen when they eat their meat: but if we be vnthankfull for the Incarnation, Death and Passion of the Creator, that in his humanity was made a creature (*a*), and subiected to death (*b*), to redeeme vs the slaues and vassals of sinne and Satan, from the first and second death (*c*); our sinne is in a higher dye and graine of ingratitude: we are more, not onely vnchristian, but viperous, and inhumane then the Sauage Getes and Sauromiataines. Alas then, how many are vnlike to thankefull *Simeon*? how many are seemingly and hypocritically thankefull for outward things? they are ready in euery company to thanke God oft-times in the Pharisaicall pride of their hearts (*d*), for full basques and rich store-houses, abundance of Talents, fruitfull wife, for their Oliue branches, their children,

u Iudg. 9.16, 17, 18,
x Gen. 40.23
y Luk. 17.17 18.
y 1 Tim 4.5
a Gal. 4.4.
b Phil 2.8.
c Rom. 4.25. & 5.18, 19.
d Luk 18. 11, 12.

children, but the same men are neither vocally nor really, in words or workes, thankefull vnto God for Christ Iesus, for the benefits we haue by him; first, of Election; secondly, Vocation; thirdly, Iustification; fourthly, Redemption; fiftly, Sanctification, and title to sixely, Glorification; for his seuenthly, Word; eightly, Gospel; ninthly, Sacraments; tenthly, Ministers; eleuenthly, Ministery: for these, *ne verbum quidem*, not a word, there is *altum silentium*, as mute as fishes. All naturall and morall men in this are Mutes, and not Consonants, as it is most consonant they should be. Or if they speake a gratulatory word, their hearts are as far from it, as heauen from earth; at least their workes proclaime open warre and hostility against the Lords Christ, kissing him with *Iudas* in outward profession, crying *Aue*, and all haile with the Iewes, when (their liues being all hell) they cry *Crucifie him*, in their conuersation, *Psal.* 3. 17.

And thus much for the Title, now to the Text, *Lord, now lettest, &c.*

Euery word hath his waight without torturing the Text; these things are obseruable: 1. *Simeons* Compellation; *Lord*: 2. his desires Limitation; *Now*: 3. the acknowledgement of the Diuine Permission; *Lettest thou*: 4. his proper Appellation; *Thy Seruant*: 5. his desired dismission; *Depart*: 6. his h[illegible] Pacification; *In peace*: 7. his grounded Resolution; *According to thy Word*: of which in order. The Text diuided.

CHAP. II.

Simeons Compellation, in this word Lord.

SOme take *Lord*, essentially for the whole Trinitie, *Iehoua Elohim*; some personally, for one of the Persons, for in deede the whole Trinitie, and euery Person in the Trinitie, is oft in the Scripture tearmed by this word *Lord*. Some appropriate it here to God the Father, some to Christ the Sonne, so (*e*) *Theophilact*, and *Euthymius*: some to God the holy Ghost, so (*f*) *Athanasius*.

Apply it vnto Christ, and then you haue to consider a great Mystery, a great mercy, God manifested in the flesh, iustified in the Spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued into glory; for that incarnate Babe, which *Simeon* hath in his armes, in respect of his humanity, he cals him *Lord*, in respect of his Diuinity. From whence we see demonstratiuely, what all Orthodoxe Antiquity affirmes, the testimony of Scriptures (*g*), harmony of all reformed Churches (*h*), Generall and Prouinciall Concels, seuerall Creedes, both Apostolicall and Nicene, confirme, that Christ the Messias, the Sonne

e In Lucam.
f In Lucam.

In Christs Incarnation a great mystery, a great mercy.

g 1 Tim. 3. 16, 1 Ioh. 1. 14. Eph. 4. 10, Phil. 2. 6, 7, 8

h Of Bohemia, Basill, France, Sweuia, See harmony of Confessions.

Sonne of God(i), is both(k) God and Man(l); *Christus Deus de Patre, Homo de Matre. &c.* God of his Father, Man of his Mother(m): of his Fathers immortality, of his Mothers virginity: of his Mother without Father, of his Father without a Mother; a Priest for euer after the order of *Melchisedech*(n): without Father, as he was Man, without Mother as he was God: of his Father without time, of his Mother without seed: not borne without either man or woman, as was *Adam*(o); nor of man without a woman, as was *Eue*(p); nor of both man and woman, as are we the posterity of *Adam* and *Eue*, but of a woman without a man, *Patrem habuit in, &c.*(q), hauing a Father in heauen he sought for a Mother in earth; yea, such a Mother as made the Mystery so miraculous, as all things in heauen and earth cannot paralell or patterne it: for these three things in this one are accomplished of God admirably singular and singularly to be admired; *Deus & Homo, Mater & Virgo. &c.* to wit, God and Man, a Mother and a Maide, the Word and Flesh, vnited in one. A Mystery neuer sufficiently to be admired; *Vt propter nos veniret in mundum, per quem factus est mundus*, A Mercy neuer enough to be magnified, of men and Angels; that for our sakes he should come into the world, which made the world, that the Creator of *Mary*, should be borne of *Marie*, that *Dauids* LORD should bee *Dauids*

i Mat. 3. 17. Psal. 2. 7.
k Ioh. 1. 1. 3. Ioh. 1. 1.
l Esay. 7. 14.
m Mat. 1. 18, 23. Luke 1. 27. 31, 34.
n Heb. 5. 10.
o Gen. 1. 27.
p Gen. 2. 22.
q August. de temp. hom. 9. vide hom. 3.

Sonne; he which was long before *Abraham*, the seed of *Abraham*; the Maker of the earth, made of the earth; that as in the nonage of the world man was made after the Image of God; so in the dotage of the world, God should come in the similitude of sinfull man; that God should be made man, that man should be as a God; that God should descend downe to the earth, that man should ascend vp to the heauen. Oh! wonder at this you that wonder at nothing: for my part (saith *Cyprian* (r),) I do not admire the beauty of the Sunne, the colours of the Rainbow, the glory of the Moone, the motion of the Heauens, the fixed stability of the earth, the ebbing and flowing of the Sea, the variety of the Creatures, the alteration and succession of times and seasons, nor any thing else amongst all the Creatures Celestiall and sublunary; but this I admire, and for euer will. *Deum in vtero, Creatorem in creatura, &c.* God made man, the Creator borne of the Creature, and for the Creature; yea, the mighty God before whom the heauens shake, and the mountaines tremble, a little Infant in the armes of a Virgin-Mother, in the armes of old *Simeon* an aged Father: this is such a worke, such a wonder, that I say with S. *Ierome* (s), *Quod natura non habuit, &c.* that which Nature had not, which vse knew not, which Reason was ignorant of, mans minde vncapable of, which the Cherubins conceiued not; the Angels, till reuealed, vnderstood not,

r Cyprian

s Hierome

not, which all the powers of created nature were amazed at, came to passe, when Christ by his Incarnation, did vnite the Humanity to the Diuinity, in a true, naturall, reall, and Hypostaticall (*t*) vnion.

Oh therefore let vs reape the fruite of this Vine, since he is come from heauen to earth, to marry vs in our owne nature (*v*), *Nam vt Sponsus & Sponsa in Thalamo, &c.* for as man and wife are one in the Bride-Chamber, so God and man one Christ in the wombe of the Virgin. Oh let vs labour by faith to be vnited and married vnto him, to be made members of this Head, Branches of this Vine, Buildings vpon this Corner-stone, parts of his Body, Spouses of this Bridegroome, that with the wise Virgins being contracted by faith vnto him here in grace, the Marriage may be solemnized in Glory. Then shall we truely be kissed with the kisses of his loue (*u*): *Oh felix osculum* (*x*), *&c.* Oh happy kisse, which is not a ioyning of lips, but a ioyning of loues betwixt God and man.

Secondly, was this Lord borne man for vs, let vs labour to be borne againe to him in that spirituall new-birth and Regeneration, which the Scriptures call a new Creation (*a*), a holy turning (*b*), change (*c*), and conuersion (*d*) of the whole man, in the renouation of al the powers and faculties of body and soule, superiour and inferiour, both in the intellectuall parts as in memory, will, vnderstanding, &c. As also in

to Heauen.

t Vide Zanchium *de incar. verbi.*

Vse. Labour by faith to be vnited to him.

v Ber. *ser.* 2. *in Cant.*

u Can. 1. 1.

x Oh felix osculum, in quo non os ori sed Deus homini vnitur.

As he borne for vs, so we to him.

a Psal. 51. 12.
b Ioel 2. 12.
c Rom. 12. 2.
d Ier. 31. 18.

the lower faculties irascible and concupiscible; this new-birth which the Prophets haue continually vrged (e), which *Iohn* (f) *Baptist* and the Disciples haue preached (g) which *Paul* (h) and the Apostles haue continually pressed in their Sermons (i) and writings, which our Sauiour Christ himselfe, both in his publike preaching (k), and priuate conference with *Nicodemus* (l), hath so doctrinally explained, and by application inforced to be performed of all, vnder paine of damnation (m), it is so needfull, nay, of such absolute necessity to be practised of all Christians chiefly, that till a man bring forth the fruits of it, worthy repentance and amendment of life (n), he is but like the barren Figge-tree (o), corrupt and twice dead (p), without either sap of Grace, or blossome of goodnesse, fit to be hewen downe and cast into the fire (q); nay, a beast and no man; a Foxe, a Viper, a Dog (r), filthy and vncleane, as were *Herod* (s), the Iewes (t), and the (v) Cretians: nay, a horse (x), and Oxe (x); nay, worse then the Oxe and Asse (y), then the Horse and Mule, without vnderstanding, vnwise, (a) disobedient, rebellious, fooles (b), blinde men (c), naturall men, without God in Christ, aliants from God, and strangers from the Common-wealth of (e) Israel, miserable, naked, and wretched men (f): for whom is reserued Hell (g) and the second death, wrath (h) and vengeance, fire and brimstone, (i) storm and tempest: exclusion out of (k) heauen, and intrusion,

e Esa.31.6. Ier,3.12, 14. Ezek,18.30 Ose,14.2.
f Mat,3.2.
g Luk.24.47
h Acts 26. 17.18.
i Act,2.38.
k Mat.1.15,
l Ioh.3.3,4.
m Luk.13. 3,5,
n Mat.3.8,
o Luke 23,7.
p Iude v.12.
q Mat.3.10.
r Phil.3.2.
s Luk.13.32.
t Luk,3.7,
v Tit.1.12,
x Ier.5.8,
x Pro.7.22.
y Esay 1.4.
a Rom.1.29 30.
Psal.14, Rom,3.12,
b Psal.53. Rom.1.22.
c Ioh.9.31.
d 1 Cor.9.14
e Eph 2.12,
f Reu 3.17.
g Psal.9.17
h Ro. 2.8.9,
i Reu 21.8.
k Reu,22.15

intrusion, and eternall inclusion in the bottomlesse pit, with the Diuell and his Angels (*l*), insomuch that as *Augustine* well, *Nasci, &c.* for a man to be borne, and not to be borne againe, to haue the Nobility of the first birth without the new birth; be hee what hee will be. Prince or Potentate, King or Kesar; or the worlds Monarch, a second *Alexander*, if hee haue onely generation from *Adam* without regeneration from the Spirit of Christ, the second *Adam*; if he be not borne to him by water and the Spirit, that was borne and dyed for him, comming by water and by blood (*m*), hee had better as the Scripture saith of *Iudas*, that he had neuer been borne (*n*); nay, that a Milstone had beene hung about his necke, and he throwne into the Sea, the first houre hee was borne, for then hee should haue beene damned for his originall sinnes: but his damnation shall now be aggrauated for his actuall sinnes; chiefly, for this sinne of Omission, in liuing so long within the Church, without the life of grace, (like a rotten Bouth, or woodden Legge,) No part of the roote of *Iesse* (*o*), or body of Christ, without regeneration, in not beleeuing in, or liuing like that light which for that ende came into the world (*p*): those which before sate in darknesse, and in the shadow of death, being illuminated (*q*), should cast off the workes of darknes and walke like the children of the light (*r*), like disciples of this Lord, who was made man, to redeeme

to Heauen.

l Mat. 25. 41.

m 1 Ioh. 5, 6,

n Mat. 14, 21

o Esay 53, 2.

p Ioh, 3. 19, 20.

q Luk, 2. 29

r 1 Thes. 5. 6.

redeeme Sathans slaues into the liberty of his owne Sonnes.

How and when this Name *Lord* to be vsed.

Secondly, in *Simeons* Compellation, *Lord*, let it rectifie our practise: we vse or rather abuse this great and glorious Name in our mouthes at our pleasures, not onely in rash, vaine, and false swearing and forswearing, to which sinnes there belongs a swift curse (*a*), but without reuerence, respect, or regard in our ordinary and accustomary talk, which at euery word, and vpon euery triniall and friuolous occasion, is stuffed out with foolish and vaine admiration, as, oh God! oh Lord! oh Iesus! oh Christ (*b*)! tossing like a Tennis ball, this great and fearefull Name, the Lord our God, the mighty Iehouah, which the very Iewes feare and tremble to nominate at this day.

a Mal. 3. 5.

b See Mast. *Perkins* his Gouernment of the tongue.

Others againe, in their Pharisaicall Orisons, Paganish prayers, Heathenish Bablings, vse this word, *Lord*, in their Tautologies and repetitions, as the Papists the word *Iesus*, euen like a Superstitious Popish charme, thinking to bee heard for their much babling (*c*); nay imagining (which is the grosse and foggy ignorance of our both vulgar and vicious common and carnall people) that if euen in the houre of death, like the thiefe on the (*d*) Crosse, or in their olde age with *Simeon*, they cry, *Lord, Lord*; if they can haue time but to say, *Lord haue mercy vpon them*, they are cocke-sure of heauen, it is no matter how they liue.

c Mat. 6. 7.

d Luk. 23. 42.

Answ.

Answ. It is true indeed, if they had the Faith of *Simeon* and the penitent Thiefe; if they had the Spirit of God, and zealous hearts like them, they should be heard and helped: yea, *Inter Pontem & Fontem*, crying betwixt the Bridge and the Riuer, betwixt the Axe and the necke; for, *Velox Spiritus sancti gratia*, the Spirit is nimble and speedy like the winde, in breathing grace: and, *Penitentia vera non sera*, True Repentance is neuer too late, and he that cals vpon the Lord, shall be (*e*) saued: But alas, then thou must call vpon the Lord with such an hart as did *Simeon*: for, the Lord reiects and abhors all prayers that come not from the (*f*) heart, as he did *Caines* Sacrifice (*g*), as execrable and abhominable (*h*). But now, thou that hast liued in sinne, in health and in youth, in thy old age, and in sickenesse, by these sinnes, art likely to be depriued of Gods Spirit, (and of thine owne heart. For, as Sinne quencheth the Spirit, as water quencheth fire: so it takes away the heart (*h*), therefore *Nabal* when he dyed, he wanted his heart: it was dead like a stone (*h*). Now thou *Nabal*, thou foole, thou stony heart, what profit wilt thou haue in crying, *Lord, Lord?* thou maist cry so till thy tongue cleaue to the roofe of thy mouth: thou maist houle vpon thy bed like a Wolfe (*i*), and yet the Lord stop his eares from hearing, and fold vp his hands from helping. The foolish Virgins knocked and cryed, (*i*) *Lord open vnto vs*, yet were shut

e Ioel 2. Act. 2. 21.

f Esay 59. 13. Esay 64. 7.

g Gen. 4.

h Ose 4. 11.

h 1 Sam. 25. 37.

i Ose 7. 14.

i Mat. 7. 21.

shut out, so shalt thou. For, *not euery one that saith Lord, Lord, shall enter into the kingdome of heauen(i).* But he that doth the will of God, as *Simeon* did: now, the will of the Lord is, that thou shouldest repent betimes, call vpon him, pray vnto him, and praise him, but all from a touched heart.

i Mat. 7. 21.

CHAP. III.

His desires Limitation, In this word, Now.

THe secod thing obseruable here is *His desires Limitation*, in this word *Now*: which denotates the time present. Which word, like all the rest in the Scripture hath his weight; for, as Saint *Ierome* once obserued, *Nulla Littera, nulla Syllaba, &c.* No Letter, no Syllable; nay, no Tittle, no Pricke wants his energie and force; or is vnsignificant in the originall. Here *Simeons* minde may bee thus expressed; Lord it hath pleased thee of thy mercy, not my merit, to giue me a reuelation that I shall not see death, vntill I see the Annointed of the Lord, *verse* 26. Now by the motion of thy Spirit, comming into the Temple, *verse* 27. I perceiue that this Babe that is brought in hither to be done vnto according to the custome of the Lawe, by his Parents, is Annointed

noynted and appointed to be the Prince, and Priest, and Prophet of his Church; therefore Lord, now I am willing, nay, desirous to depart in peace, since I haue in mine armes the Prince of peace, in my heart the spirit of peace, in my conscience inward peace: thou hast kept touch, and performed what thou hast promised: I haue my expectation satisfied, my desires accomplished, therefore I desire not to liue any longer. I am an aged man; and ready to be gathered to my Fathers; A ripe apple, fit to fall from the tree, I cannot liue long by the course of nature, I desire not to liue long by the instinct of grace:: it is better for me to remoue out of this Tabernacle, then to runne further in the Pilgrimage of my few and euill dayes: better to depart in Peace, then to continue in this worlds prison. I know I must die: neuer so wel, neuer so willingly as now, euen now, when I haue in mine armes the conquerer of death, the Lord of life.

We see in *Simeon*, that the godly haue oftentimes diuers raptures and sweet ioyes, as in life, so chiefly in these dissolutions. So had *Steuen*, when about to be stoned, he saw the heauens open, & the Son of man standing at the right hand of God(*k*). Such feelings diuers of the Martyres haue had at the stake; nay, euen in the heat of flames and fires, so experimentally, that M. *Glouer* knew as well when Gods Spirit came to him, as a cold body feeles externall heate

Obserue. Gods Saints haue sweet rauishmēts as in life so chiefly in death,

k Acts 7. 56.

or

Mast. Foxe his Martirologie.

or warmth; so comfortably, that good *Cranmer* indured the burning of his (once guilty) hand with lesse motion, then some abide the Goute or Touth-ache. Many such rauishments and inward comforts diuers of the Saints haue felt (how euer at other times with perplexed *Iob*, and penitent *David*, so deiected, as though they were reiected of God,) that they haue desired the Lord a while to with-draw his presence, the weake vessels of their fraile nature not being able to containe that fulnesse of the Spirit which they haue felt. Such an extasie was *Paul* in, when rapt vp into the third heauens, he heard *Verba ineffabilia*, words not to be vttered, himselfe transposed from himselfe; whether in the body, or without the body he wist not: hee was more then in an ordinary rauishment, in his sure Sanctuary that he had against Principalities and Powers, life and death, &c. built vpon the sure Anchor and Corner-stone of Gods loue to him in Christ: so in his annihilating and vilifying all things, as Pharisaicall learning, birth, knowledge, riches, and the like, as drosse and dongue in respect of the excellent knowledge of Christ Iesus, and him crucified: so when he was ready not onely to goe to Ierusalem to be bound, but to dye for Christ: so in his expectation and assurance of that Crowne which Christ, that righteous Iudge, would bestow vpon him, hauing fought a good fight, and finished the Faith, his affections were inflamed, his

Spirit

Spirit wondrously reioyced, his heart ouer-ioyed, and his desires transcendent. The like Iubilies haue many of Gods children kept with their God, in such extasies of ioy, as haue shewed themselues (like the Sunne-beames through a cloud) through the vaile of the flesh, euen in outward alterations, and Symptomies.

Some in their Meditations, hauing their thoughts so sequestrated, and their spirit so abstracted from all earthly things, that their corporall senses haue not perceiued outward obiects: no, not so much as the sound of Bels neare ringing. 1

Others haue forgot their repast and feeding, the loue of Christ being better then wine, and the taste of the Spirit sweeter then honey, and the honey-combe: such things the Papists write of their *Aquinas*, *Bonauenture*, *Katheran* of Sienna, &c. and other their Monkes, Fryars, Virgins, vestall votaries; but *Surius* is vnsure in his reports, *Lippomanus* his lips are not freed from lies, and *Marrulus* makes and marres many Fables. It is more likely what is writ of *Augustine* and *Bernard* in their Soliloquies in this kinde. 2

Others haue expressed their inward raptures, in their very countenances, as *Moses* and *Steuen*, whose faces so shined when the one had been on the mount with God, the other disputing for God, that they seemed like the faces of Angels. *Acts* 6.15. 3

Others

Others haue beene ſo carryed away in ſuch glimpſes of glory as the Lord hath ſhewed them; they haue been ſo inebriated and ſpiritually drunke with the wine of the Spirit, that they haue not knowne what they haue ſaid, as *Peter* in Chriſts Transfiguration, *Matth.* 12.

4

Others haue neuer been ſatisfied with commerſe with God, in ſpeaking with God, and ſpeaking to God, by reading the Word and Prayer; ſome reading ouer the Bible foureteene times in a yeere, as *Alphonſus*; others as conſtantly as *Cyprian* read *Tertullian*, or *Alexander*, *Homer*: others trauelling in their iourneyes, as *Philips* Eunuch, *Acts* 8. Others at their Tables, as duely as their meate: others praying three times a day, with *Daniel*; thrice with *Paul*; frequently, yea at midnight, with *Dauid* and *Silas*; ſo long, ſo oft, till their knees were growne as hard as the earth they kneeled on, as *Ierome* in the Deſart: others ſeuen houres together, (yet obſeruing none canonically) as Father *Latimer*: ſo haue they chawed their cud on that hidden Manna which God gaue them, hauing ſtil a godly dropſie, (like the worldlings golden dropſie) vnſtanched.

5

Others haue fallen into bodily dead ſwounds by their heauenly viſions, and rauiſhments of the inward man, as *Iohn* ſurnamed the Diuine, (*1*) ſuch, *Daniel*, when groueling on the ground, he lay as dead; ſo *Ezekiel* by the Riuer *Kebar*, with many moe.

6

1 Reuel. 1.10 17. Dan. 8.16, 17.

Now,

Now, the Reasons why God doth thus delight, and oft, as it were, ouer-ioy his children, are:

Reasons why the godly haue oft extraordinary rauishments.

First, to giue them some taste and feeling of his loue and fauour to them, euen as a Master will oft shew to his Seruant some argument of his loue, and a Father declare to his childe some testimony of his fatherly affection: so deales God with his. 1

Secondly, to incourage them against crosses: the Marriners heart would breake, if he should alwayes bee tossed in such stormes, as *Ionas* and *Paul* tryed, without euer any merry gales. The Trauellet would be too much perplexed with continual showrings and tempests, without any intermission or interposition of refreshing Sunny beames: so were the world and worldly woes insufferable, and intollerable to a weake and wearied Christian, if the holy Ghost the Comforter, should not wonderfully blow and breathe, and reflexe vpon vs. 2

Thirdly that they may haue some good relish and feeling of those better and more lasting and euerlasting ioyes, of which they shall haue ere long the fruition, of which these are certaine Images and Ideaes, sparkes and reflexions: for, euen as the wicked and the reprobate, in the rage and hell of their conscience, feele oft-times certaine flashings of hell-fire, which are as it were Summoners to iudgement, Heraulds of their damnation, and Prologues of their 3

Tragicall execution: ſo God diſtils into the hearts of the righteous hidden and holy heates, as it were drops of that fountaine of life, with which they ſhall be refreſhed; and glimpſes from the Sunne of Righteouſneſſe, with whoſe beames they ſhall be rauiſhed.

Vſe. 1. Of Redargution. Who conceit the true Chriſtian comfortleſſe deceiued.

This then, firſt, reformes their mindes, or refutes their madneſſe, that thinke the eſtate of Grace to be moſt comfortleſſe. Many millions in the world thinke the Profeſſors of the Word to be depriued of al inward and outward ioyes; men as retchleſſe as ritchleſſe, as forlorne in their ſoules as forworne in their bodies; they appeare to them as budleſſe and beautileſſe Trees, and withered branches: and why? becauſe they cannot diſcerne any thing in them but ſighing and ſobbing, and wailing and weeping, and melancholy, and ſolitarineſſe: they will not be ſociable with their neighbours in goſſipping and company-keeping, in walkiug abroad and talking, in pratling and prating at home, in meetings and merriments in Tauernes and Tipling-houſes, in feaſts and frolicks, in ſports and paſtimes, in dalliances and drinkings, in gurmundizing and gluttony; they neither care for worldly play, as Carding or Dicing, &c. nor to ſee Playes, the Bandes of looſe luſt: therfore they maruell how they liue ſince they are neuer merry. Hence the Lords owne *Simeons*, gracious good and godly men, ſuch as haue ſet their faces to Sion, framed aright their life, and

fitted

to Heauen.

fitted for death, are censured and derided, as dastards and dotards; as silly, and simple; as Monkish, Monasticall, Stoicall, and vnciuil men; nay, as fantastiques and fooles: hence comes the hellish Prouerb, *Gods followers; Gods fooles*; that is, *Gods sheepe, Gods Geese, Gods Ganders*, and such like blasphemies: but alas poore deluded soules, they must know that as our Sauiour Christ had meate to eat which the Iewes knew not of, and as he was to goe whither his disciples wist not of; so the true Christian and beleeuer hath comforts here, that the world knowes not of, and is to goe to endlesse and prizelesse comforts hereafter, such as worldlings wot not of: here they haue the testimony of a good conscience, as had (*m*) *Paul*, which is a continuall feast, a continuated Christmas; alwayes Iubile yere, the golden bed of *Salomon*, the beautifull Porch of the Temple, *Fidus achates* a holy and a happy companion. Secondly, they haue the loue of God shed abroad in their hearts by the Spirit of God. Thirdly, they haue those extraordinary ioyes, and sodaine extasies, chiefly in their Soliloquies and deuotions with God, the Sunne of his goodnesse shining vpon them in the heat and light; in the comfort and power of the Spirit, euen after they haue raigned, powred, and showred downe their teares into the Lords bosome; which they would not exchange for Crownes and Empires. Fourthly, like *Steuen* and *Paul* and *Simeon* here,

1 Whence is the Christians comfort

m Act. 24. The description of a good conscience.

2

3

4

Tragicall execution: so God distils into the hearts of the righteous hidden and holy heates, as it were drops of that fountaine of life, with which they shall be refreshed; and glimpses from the Sunne of Righteousnesse, with whose beames they shall be rauished.

Vse. 1. Of Redargution. Who conceit the true Christian comfortlesse deceiued.

This then, first, reformes their mindes, or refutes their madnesse, that thinke the estate of Grace to be most comfortlesse. Many millions in the world thinke the Professors of the Word to be depriued of al inward and outward ioyes; men as retchlesse as ritchlesse, as forlorne in their soules as forworne in their bodies; they appeare to them as budlesse and beautilesse Trees, and withered branches: and why? because they cannot discerne any thing in them but sighing and sobbing, and wailing and weeping, and melancholy, and solitarinesse: they will not be sociable with their neighbours in gossipping and company-keeping, in walking abroad and talking, in pratling and prating at home, in meetings and merriments in Tauernes and Tipling-houses, in feasts and frolicks, in sports and pastimes, in dalliances and drinkings, in gurmundizing and gluttony; they neither care for worldly play, as Carding or Dicing, &c. nor to see Playes, the Bandes of loose lust: therfore they maruell how they liue since they are neuer merry. Hence the Lords owne *Simeons*, gracious good and godly men, such as haue set their faces to Sion, framed aright their life, and fitted

fitted for death, are censured and derided, as dastards and dotards; as silly, and simple; as Monkish, Monasticall, Stoicall, and vnciuil men; nay, as fantastiques and fooles: hence comes the hellish Prouerb, *Gods followers; Gods fooles*; that is, *Gods sheepe, Gods Geese, Gods Ganders*, and such like blasphemies: but alas poore deluded soules, they must know that as our Sauiour Christ had meate to eat which the Iewes knew not of, and as he was to goe whither his disciples wist not of; so the true Christian and beleeuer hath comforts here, that the world knowes not of, and is to goe to endlesse and prizelesse comforts hereafter, such as worldlings wot not of: here they haue the testimony of a good conscience, as had (*m*) *Paul*, which is a continuall feast, a continuated Christmas; alwayes Iubile yere, the golden bed of *Salomon*, the beautifull Porch of the Temple, *Fidus achates* a holy and a happy companion. Secondly, they haue the loue of God shed abroad in their hearts by the Spirit of God. Thirdly, they haue those extraordinary ioyes, and sodaine extasies, chiefly in their Soliloquies and deuotions with God, the Sunne of his goodnesse shining vpon them in the heat and light; in the comfort and power of the Spirit, euen after they haue raigned, powred, and showred downe their teares into the Lords bosome; which they would not exchange for Crownes and Empires. Fourthly, like *Steuen* and *Paul* and *Simeon* here,

to heaven.

1 Whence is the Christians comfort

m Act. 24. The description of a good conscience.

2

3

4

they are euen filled with the holy Ghoſt, taſting of ſuch ioyes (which are but the firſt fruits of the Spirit, & the earneſt of their inheritance in heauen) as none know, but thoſe which experimentally feele. For as none knowes the loue of a Parent to his Childe, but thoſe that are Parents; nor of a good Shepheard to his Sheepe; a good Paſtor to his people, but he that is a good Shepheard indeed: ſo none knowes the comfortable condition of a good Chriſtian liuing and dying, but he that is a Chriſtian indeed; a common Chriſtian, a naturall man, a wicked man, a ciuill honeſt man knowes it no more then a young childe doth Greeke and Hebrew; diſcernes it no more, then a blinde man doth colours; feeles it no more, then a ſtocke, or a ſtone, or a dead man; eſteemes it no more then *Eſau* doth his Birth-right, or the Prodigal his Patrimony; then *Æſops* Cocke, a Pearle: accounts of it (as the Iewes and Gentiles, and all profane men (*n*) account of the Goſpel) euen meere fooliſhneſſe; and therefore they ſo blatter and blaſpheme, and like bruite beaſts (*o*) ſpeake euill of thoſe things, and thoſe perſons which they know not; but I will aſſure thee, how ere thou thinke the poore and penitent Chriſtian, the ſincere and zealous, to raue, as the Iewes thought of *Ieremy*, to be diſtract, or mad, or beſides himſelfe, as (*p*) *Feſtus* thought *Paul*, as Chriſts Countrey-men thought of our Sauiour, to be ſimple men, and fooles, &c. yet neuer-

Vnknowne, to whom.

(*n*) 1 Cor. 1. 23

(*o*) Iude v. 10.

(*p*) Act. 26. 24.

neuertheleſſe, they know with *Dauid*, that it is better to be a doore-keeper in Gods houſe, nay, to ſuffer affliction with *Moſes* and Gods people, then to enioy the pleaſures of ſinne, then to inioy all the priuiledges in *Pharaohs* Court, then to reioyce here for a while with (q) *Dines*, and *Salomons* yong man, and then to quake in Iudgement, and be damned in hell: yea, they euen in this vaile of teares haue more ioy in their faſting, then thou in feaſting; more in praying, then thou in playing; more in ſighing, then thou in ſinging; for euen in the midſt of mirth the heart of the wicked is heauy, when God ſtrickes, and Conſcience gnawes; but the (r) godly are merry in priſon, are comforted in perſecution, reioyce after (ſ) ſtripes, praiſe God in the (t) deepe, and in the Whales belly, bleſſe God after he hath ſmit them, and exult in Spirit in their old yeeres, as did *Simeon*. Beſides, thy ioyes are vaine, vile, carnall, ſenſual, like thy ſelfe (like the Horſe and Oxe) that delights onely in a good fat paſture, though the Pin-fold and the ſlaughter-houſe be the next diſh: but theirs are pure, chaſte, ſincere, heauenly, eternall, like that God that ſends them, like that Spirit that workes them: therefore get thine eyes opened to ſee thy miſery, and ioyne thy ſelfe to them, whom now thou deſpiſeſt, (as *Rahab* and *Ruth* did to the true Church) that thou maiſt find mercy.

q Luke 16. Eccleſ. 2.

r Act. 16. 25.

ſ Act 5. 41.

t Ion. 2. 1. 2.

Exhortat.

CHAP. IIII.

Simeon reioyceth in the sight of Christ.

Patriarkes expected Christ.

WHereas *Simeon* is now willing to depart, hauing seen Christ, and so reioyceth in this expected obiect; it is obseruable, that the Patriarkes all of them, in their times and ages expected Christ euer since the promise of this Messias was made vnto our Protoplasts, our first Parents (*u*) *Adam* and *Eue*; *Simeon* lookes for him here in his generation, so did the Church of Ierusalem, so did the rest in their generations. *Eue* thought he was then come when she bore *Caine*, confessing that she had receiued a man from the Lord, (*x*) *Abraham* desired to see his day, (*y*) *Iacob* waited for his saluation, *Moses* desired God to send him to deliuer Israel out of (*z*) Ægypt. *Iob* was comforted in this expected (*a*) Redeemer. Yea, many (*b*) Prophets and righteous men desired to see the things which we see, euen the Maiestie of God cloathed with flesh, as a man is shod with Sandals on his feet. And sure the Ancients for this cause much extenuate the Polygamy and multiplicity of wiues of the Prtriarkes, as of *Iacob*, &c. as also in taking their Maides as Concubines; which they say was done, *Non propter*

u Gen. 3. 15.

x Gen 4. 1.

y Gen 48. 18

z Exod 4 13

a Iob 19. 25.

b Mat. 13. 17.

propter libidinem, sed propter prolem, not for luſt, but for multiplying a holy ſeede: euery one in their dayes deſiring to propagate the promiſed Seede of the woman.

In which we ſee Gods great mercy to vs now vnder the Goſpel, more then to thoſe vnder the Law: for, then came into the world, the great Phyſitian of the world, to cure the great Patient, which was the world; which ſo long did languiſh; when wee ſtood in moſt neede of him. The former ages had but a glimpſe of this light of the world; they ſaw him but darkely and obſcurely, *Tanquam in ſpeculo, tanquam in enigmate*, as it were in a cloude, in a glaſſe, in Leuiticall ſhadowes; but we ſee him cleerely, euen fully, as the Sunne at noone day: perſpicuouſly in the (*c*) Goſpel, euen as the wiſemen ſaw him in the Stable, as *Simeon* and *Anna* in the Temple: wee haue an happier viſion of him then they, euen as the Angels more then we: he came indeed to the beleeuers comfortably, powerfully, Typically; but we receiue him, as *Simeon* did, perſonally: he came to *Adam*, with the promiſe, in the time of deſpaire: to *Abraham*, with ſupply, in time of Sacrifice: to *Iſaac*, with reliefe, in time of famine: in time of exile, with honour to *Ioſeph*: in time of perſecution, with comfort, to *Elias*: in time of battell, with an hand on *Gideons* hilt: with an eye, to the ſtone from *Dauids* ſling: in time of inuaſion, with triumph to *Ezekias*: al-

Vſe. Gods mercy greater to vs, then to them vnder the Law in his Sonnes reuealing. Of conſolation.

c Mat. 2.

Viſio beatifica.

CHAP. IIII.

Simeon reioyceth in the sight of Christ.

Patriarkes expected Christ.

WHereas *Simeon* is now willing to depart, hauing seen Christ, and so reioyceth in this expected obiect; it is obseruable, that the Patriarkes all of them, in their times and ages expected Christ euer since the promise of this Messias was made vnto our Protoplasts, our first Parents (*u*) *Adam* and *Eue*; *Simeon* lookes for him here in his generation, so did the Church of Ierusalem, so did the rest in their generations. *Eue* thought he was then come when she bore *Caine*, confessing that she had receiued a man from the Lord, (*x*) *Abraham* desired to see his day, (*y*) *Iacob* waited for his saluation, *Moses* desired God to send him to deliuer Israel out of (*z*) Ægypt. *Iob* was comforted in this expected (*a*) Redeemer. Yea, many (*b*) Prophets and righteous men desired to see the things which we see, euen the Maiestie of God cloathed with flesh, as a man is shod with Sandals on his feet. And sure the Ancients for this cause much extenuate the Polygamy and multiplicity of wiues of the Prtriarkes, as of *Iacob*, &c. as also in taking their Maides as Concubines; which they say was done, *Non propter*

u Gen. 3. 15.

x Gen 4. 1.

y Gen 48. 18

z Exod 4 13

a Iob 19. 25.

b Mat. 13. 17.

propter libidinem, sed propter prolem, not for lust, but for multiplying a holy seede: euery one in their dayes desiring to propagate the promised Seede of the woman.

In which we see Gods great mercy to vs now vnder the Gospel, more then to those vnder the Law: for, then came into the world, the great Physitian of the world, to cure the great Patient, which was the world; which so long did languish; when wee stood in most neede of him. The former ages had but a glimpse of this light of the world; they saw him but darkely and obscurely, *Tanquam in speculo, tanquam in enigmate*, as it were in a cloude, in a glasse, in Leuiticall shadowes; but we see him cleerely, euen fully, as the Sunne at noone day: perspicuously in the (*e*) Gospel, euen as the wisemen saw him in the Stable, as *Simeon* and *Anna* in the Temple: wee haue an happier vision of him then they, euen as the Angels more then we: he came indeed to the beleeuers comfortably, powerfully, Typically; but we receiue him, as *Simeon* did, personally: he came to *Adam*, with the promise, in the time of despaire: to *Abraham*, with supply, in time of Sacrifice: to *Isaac*, with relieue, in time of famine: in time of exile, with honour to *Ioseph*: in time of persecution, with comfort, to *Elias*: in time of battell, with an hand on *Gideons* hilt: with an eye, to the stone from *Dauids* sling: in time of inuasion, with triumph to *Ezekias*: al-

Vse. Gods mercy greater to vs, then to them vnder the Law in his Sonnes reuealing. Of consolation.

(*e*) Mat. 2.

Visio beatifica.

wayes hopefully, helpefully to his Church. For which cause, he is called, *The Starre of Iacob, The Lyon of Iudah, The Rod of Isaacis, &c.* Typically hee came in Circumcision (*d*), in the Paschall (*e*) Lambe, in (*f*) Manna, in the (*g*) brazen Serpent, in the Arke, and on the Altar, &c. Hee came figuratiuely, as our rest in *Noah*; our increase, in *Ioseph*; our loue, in *Dauid*; our peace, in *Salomon*; our saluation, in *Iosuah, &c.* But now he is come to vs personally, in the assuming our nature, in the fulnesse of time, saith *Paul, Gal.* 4. 4. to free vs from all time, saith *Bernard.* Note his mercy, he came to vs voluntarily, *Non compulsu Patris sed consensu sui*, not by compulsion from his Father, but by his owne consent: *Non ex necessitate mandantis, sed ex voluntate, venientis*, saith, *Chrysostome.* Yea, *Vltrò venit & sponte se videndum attulit, occidendum obtulit*; *Greg.* Of his owne accord, yeelding himselfe to be seene of men, to be slaine for men. Yea, *Propria benignitas, &c.* His benignity to vs inuited him, his mercy drew him, his truth compelled him, *Basil.* Here is his mercy for our consolation.

d Rom. 3.
e Ioh. 1.
f Ioh. 6.
g Ioh. 3.

Vbi venit plenitudo temporis venit ille qui liberauit nos à tempore.

Chrysost.
Gregor.
Basil.

Vse. 2. Walke worthy of this mercy. Of Instruction.

Oh let vs walke worthy of this grace and mercy, for an vse of Instruction: let vs runne after the sweetnesse of his odours; let vs follow his footings, since he came to leade vs; (*a*) let vs worke out our saluation with feare and trembling, since he came to saue vs. Let vs returne to the Bishop of our soules, since he came to find vs, as lost sheepe; let vs be no more the

a 1 Tim. 4. 9. Luk. 19. 10.

slaues

to Heauen.

slaues of the Diuell, since he came to dissolue the workes of the (*b*) Diuell, let vs entertaine him, as did * *Zacchæus*, and retaine him, as did (*c*) *Iacob*, when he would not let him goe, till he blest him; let vs feast him, as did *Matthew*; (*d*) wash his feete with our teares, as did *Mary*; seeke him sorrowing, as did his Mother; prepare for him an vpper lodging to eat his Passeouer in, as did his disciples, euen our bodies and (*e*) soules, the Temples of his Spirit, let vs walke neerer to Syon in this our light, since the Sunne is come so neere vs, nay, euen to vs, then the Patriarkes did in their darkenesse vnder the vayle and cloud of the Law.

b 1 Ioh. 3.
* Luke 11.
c Gen. 28.
d Luke 7.
e 1 Cor. 6. 16

Let vs now come to the tryal, & bring our practise to the Touch-stone; and we shalbe found as vnworthy of Christs reuelation to vs, as vnthankfull for his manifestation amongst vs, as the very Iewes themselues; nay, let vs compare our selues with them, and we shal iustifie them, as they did Sodome. Euer since Christ dwelt amongst the sonnes of men, the kinde of his vsage hath beene too vnkinde, the course of his entertainment hath been too course, the forme and manner of his welcome, deformed and vnmannerly: the world hath been still so weake through ignorance, as not to know; or so wicked through ingratitude, as not to acknowledge; or so corrupt by nature, as not to welcome the Word incarnate, the LORD of Nature. For, euen in his Birth at Bethlem, howsoeuer

Vse. 3. Redargution. Yet at all times vnkindly entertained.
f Luke 10.
At his birth

howsoeuer he had the hearts and admirations of some few, some handfuls; as of *Anna*, *Simeon*, *Zachary*, *Elizabeth*, &c. As also after, of his disciples, of *Nathaniel*, *Nicodemus*, *Ioseph*, *Mary*, *Martha*, *Lazarus*, some healed Patients, conuert sinners, penitent Publicans, and such like; yet the grosseſt and the greateſt part, despised and despited him. Looke vpon him from the wombe to the earth, from the cradle to the Crosse, from the Crosse to the Graue, and you shall see him still crossed by curſed instruments; so looke on him from Bethlehem to Ægypt, from Ægypt to Nazareth, from Nazareth to Capernaum, from Capernaum to Ieruſalem, from Ieruſalem to Golgotha; you ſhall ſee him toſt from place to place, from poſt to pillar: *Herod*, the Diuill, the Iewes, the People, the Scribes, the Phariſes, the Lawyers, the Herodians, the Gentiles, the Romanes, the Souldiers; Dogs, and Foxes, and Diuels; *Iudas*, and *Pilate*, and *Herod*; Earth, and Hell, all opposed madly and maliciously euen against the Lords Anoinred; whose rage from the firſt houre of his birth, till the laſt of his death, could not bee quenched without his blood; *He came vnto his owne, but his owne receiued him not*, *Iohn* 1.11,20.

In his life.

We surely are in the same predicament, if not worse. Compare vs with the Patriarks and we come as short of their faith in Christs obedience and sanctification, as they of our knowledge and illumination; we come neerer vnto the

Since his death. Application.

the infidelity of prophane *Esau*, flouting *Ismael*, wicked *Cham*, curſed *Canaan*, and their ſeed, then we doe to the faith of *Abraham*, *Isaack*, and *Iacob*, &c. to *Noahs* obedience, and the holy liues of the reſt. For the Iewes: wherein are we inferiour in the higheſt meaſure of ingratitude againſt *Simeons* Lord? we lodge him not at all, but caſt him out of the Inne of our hearts, with the Bethlems: wee ſhut our gates againſt him with the Samaritanes, when wee reiect his Word and Miniſters: we bid him depart from vs, with the Gadarens, when we preferre our Swiniſh luſts before him; wee crucifie him worſe and oftner in his immortall body, then the Iewes in his mortall, when like mad dogs we flye in his face, and by ſwearing and blaſpheming wound his wounds, tearing and renting euery part of his humanity; and yet we will be Chriſtians: But I know not how; vnleſſe on the contrary, as the Cynicke named his Man: as ſome ſay, *Mons à monendo*, when it moues not; for we moue not after the motion of Chriſt. We are like the Hare, running one way when we looke another way. Well, let vs looke to it (*g*) Chriſt is come to vs, but if wee come not vnto him by Prayer, and into him by (*h*) Faith, and he into vs by his Spirit, hee will come to vs, and againſt vs in iudgement, to our ruine and (*i*) deſtruction. Oh therefore *Kiſſe the Sonne leſt he be angry Pſal. 2.*

Appion. *Chriſtus venit ad homines in homines, & contra homines.*

g Ioh. 1. 14.

h Ioh 14. 18.

i Act 7. 31.

CHAP.

CHAP. V.

Simeons desire of life to praise Christ the Messias.

Life not to be desired for it selfe.

IN that *Simeons* desire of life was not simply for any loue of life, but onely to see and proclaime, and praise Christ the Messias, to blesse God for this fountaine of blessings to his Church. It is worth our animaduersion, more worthy our Imitation, that we ought not simply to desire life for it selfe, but that we might liue to glorifie God, and to the good of his Church and children. This point is plaine by the Apostles precept, *Rom.* 14.7.8. & by his practise, *Phil.* 2.23,24. For, as he prescribes to others, that none should liue or die vnto himselfe, but vnto the Lord; that whether Christians liue or die, they should be the Lords: yea, that whether they liue in the body, or remoue out of the body, they might be the (*k*) Lords. So, he himselfe being in a strait what to do, whether to liue in the flesh, or to be loosed and be with Christ, is ouer-swayed with the loue of his brethren, to dwell with them still, onely for the furtherance and ioy of their faith. So it must be with thee in that raucke wherein thou art.

(*k*) 2 Cor. 5.8,9

Vse. 1. Art thou a Minister? thy desire to liue must be

be only to preach the Word, for the gathering of the Saints, for bringing home the wandring Sheepe, for planting and watering Gods Vineyard, for feeding his people with knowledge and vnderstanding, for propagation of the Gospel, for conuersation of soules, and addition vnto his Church such as shall be saued: and for this end, thy life and thy liuings must not be deare to thee; that by Preaching or Printing, Disputing, Conferring, Writing, Praying and Meditating (the things wherein that holy *Augustine* and zealous *Bernard* were constantly and continually imployed) thou mightest be beneficiall to the soules of thy brethren: yea, for the accomplishment of these ends, as thou art called, *A* (*l*) *Light*, and *Salt*, it must not be grieuous vnto thee to consume and melt thy selfe in spending thy spirits to giue light vnto, and to season others. Thy ends in thy Ministery, must neither be ambitious, like (*m*) *Diotrephes* his, that loued preheminence, nor to be exalted on the right hand or the left, with (*n*) *Zebedees* Sonnes: not to sit only in *Moses* his Chaire, with the Scribes & Pharisies: not couetous like (*o*) *Balaams* and *Iudasses*; but Christian and conscionable, like *Pauls* and *Peters*, and *Iames*, who that they might feed the flocke, endured not onely labours, and stripes, and imprisonments, but euen death it selfe.

Desire life, Minister, why? Of instruction.

l Mat. 6.

m 3 Ioh. v. 9.

n Mat. 20. 21.

o Num. 22. Ioh. 13.

Art thou a Magistrate? thy desire to liue must be the discharge of thy duty, the execution

Magistrates why?

cution of thy function, the decision of Controuersies, the cutting off of strifes, in their causes, courses, and euents; the iudging righly betwixt man and man, &c. to be a nursing Father to the Church; to stand for Gods Truth and Orthodoxe Religion; to be zealous for Gods glory, to defend the fatherlesse, right the oppressed, to let the cause of the Widow come before thee, to draw out and vse the sword committed vnto thee, for the defence of the righteous and the right; for the offence of the wicked and their wrongs: these are the ends thou must aime at in thy place, whether superiour or inferiour.

Masters of Families, why?

Art thou a gouernour, a Master of a Family? hast thou a charge committed to thee? thy desire to liue must be rightly to discharge it, and thy duty in it: as namely, prouision for thy wife and Family depending vpon thee, walking (like *Zachary*) holily, in respect of God; honestly and vnblameable, in respect of man; Christianly and conscionably in thy calling and vocasion: for that end, as also that God may haue glory; in thy priuate duties of Religion, as reading, ,and praying, and instructing of thy Family within the bounds and limits of thy calling together with a discreet gouerning of them that are vnder thy command, by correcting and encouraging as neede shall require; that thy house, like the houses of *Abraham*, *Iosuah*, *Crispus*, *Stephanus*, and *Cornelius*, may be like vnto a little Church, wherein

Luk. 2.

spiritual

to Heauen.

Sacrifices are offered vnto God daily and duely: that thou maist heate and warme those that are within thee, and that thy light may breake out to in lighten others outwardly.

So all other men, be they what they will be, from the Throne to the Plough, from the King to the drawer of water, from the head to the foote, Physitian, Lawyer, Courtier, Student, Tradesman, Artificer, Mechanicall man, Husbandman, Souldier, Seruant, must liue, and desire to liue, not to themselues, but that in their places: first, by their Life: secondly, their labours; thirdly, their Prouokements; fourthly, their Examples; their light should so (q) shine here, that others seeing their good workes, might bring glory to him who is the Father of lights: to him which is the light of the Gentiles, and glory of his people, euen here *Simeons* Lord whom *Simeon* prayseth, and to whom hee prayes.

All sorts why?

q Mat. 5.

But sure the liues of most men from the highest to the lowest, is a contrary to this light, and as irregular from this rule, as darkenesse and irregularity it selfe: for, if we should make a *Quere*, and an inquisition here, as the Lord will make in Iudgement, for such *Simeons*; if they should now be marked in the forehead like (r) *Ezekiels* Mourners: where should we be inquisitiue for them? In the Court? perhaps there might be culled out some *Ioseph*, as in *Pharaohs*: some *Obediah*, as in *Achabs*: some *Daniel*,

Vse. 2. Few such to be found. Of Redargution.

r Ezek. 9.

In Court.

niel, as in *Nebuchadnezzars*. In great Houses? some *Naaman*, as in the house of *Rimmon*: some *Iacob*, in *Labans*: some *Chuſa* and *Iohanna*, as in *Herodes*. In the Campe? some *Cornelius*. In the City? some *Lot*. In the Countrey? some *Zoar*. Amongſt great ones? some *Nicodemus*. Amongſt priuate men? some *Nathaniels*, that deſire to liue no longer, then God may be glorified of them, in them, and by them. But compare them to the multitudes that ſwarme in euery corner, of Court, Countries, & Cities, of al ſexes and ſorts (like Ægyptian Locuſts & Graſſe-hoppers) that liue onely to themſelues, & for themſelues, that limit themſelues in themſelues, in effecting their owne proude, couetous, vaine, ambitious, ſiniſter ends, and carnall deſires, without any reference or relation to Gods glory, or the good of others? and they are very few: one of a Citie, and two of a Tribe, *Ier.* 3. 14. like the after-Vintage, & the harueſt gleanings; like the few names written in Sardi, *Apoc.* 3. 4. as for example, in particulars; *ab ſi fas dicere? ſed fas.*

Campe. Citie. Countrey. Among great ones, priuate men

In the Sonnes of *Leui*, how many there be that liue of the Altar and ſerue not at the Altar, that ſcumme away the fat, but pollute the Sacrifice like *Elies* Sonnes? that ſeeke *ſua non ſua*, their owne gaines, not the peoples good? *Qui ſe paſcunt, non oues*; that feed themſelues of the flocke, but not the flocke, ouer which the holy Ghoſt hath made them Ouer-ſeers? that ſeeke for nothing (as was once truely ſaid of the ancient

Sonnes of *Leui*.

tient Abbots, Monkes and Cloyſteres,) but a lazy life and carnall command, *Otium cum honore*; againſt whom theſe, and all ſuch complaints as theſe, which *Gregory* and *Bernard* tooke vp in their times, might be well vſed and vrged? I ſay, how many there be of ſuch, I rather leaue to the conſideration of ſuch as haue any eyes or hearts, then to the expoſtulation of this place: onely I ſay, whether ſuch are *Simeons*, or *Simons*, or *Sinons*; like *Inde*, or like *Iudas*, who ſees not?

Magiſtrates.

Secondly, for the Magiſtrates: what are the aymes and endes of moſt of them? to diſcharge thoſe duties that the Word enioynes them? which thoſe worthy Lights, *Moſes*, *Phineas*, *Ioſhuah*, *Samuel*, *Nehemiah*, *Salomon*, haue by their preſident and practiſe laide before them? No verily: for, then we ſhould not haue the Sabbath, which aboue all daies ſhould be ſanctified, ſo profaned; ſo much drunkenneſſe abounding, vncleanneſſe ouerflowing, Oathes breaking forth, by Gods Law capitall and criminall, and by death penall, vnreformed; nay, vnreprehended, vnremoued, yea, vnreproued: which ſhewes that many of them liue only to the ſatisfying and ſeruing of their owne couetouſneſſe and vnconſcionableneſſe, like *Ahab*, *Feſtus*, and that *infœlix Felix*; or licentiouſneſſe, like *Herod*, but neither vnto God, nor to doe good, vnleſſe to themſelues.

Maſters and Miſtreſſes.

Thirdly, as wee ſee the motion of the head and

The fit helpe

and Eye, Eccleſiaſticall and Politicall, of Miniſters and Magiſtrates, meerely naturall, (like that of the Elements and beaſts) after which the whole bulke of the body, of the people, moues: ſo in the heads Oeconomicall we ſhall ſee little ſpirituall. For, what is the aime of Maſters and Miſtreſſes in their houſholds regiment? is it Gods glory? the good temporall and eternall of thoſe that are vnder them? doe they liue, or deſire to liue, that by their meanes their houſholds might bee the houſholds of Faith? their wiues Chriſts Spouſes? their children Gods children, and heires of Grace? their ſeruants Gods ſeruants, the Lords Free-men? their Kinſemen, of the ſpirituall affinity and conſanguinity of Chriſt? that their ſtrangers within their gates, with them might enter in at the gates of Syon? Are theſe their ends? *Cuius contrarium verum eſt*, the cleane contrary (or at leaſt contradictory) is verefied in moſt. Let experience ſpeake: looke into their houſes, into their regiment, into their carriage and diſportment; and ye ſhall ſee their exerciſes ſuch as were vſed in the Siege of Thebes, couetous carding and dicing, or wanton and promiſcuous dancing: you ſhall finde moe ſhewes of Religion in the vſe of the Word, in the houſe of a Iew; more ſeeming prayers in the houſe of a Turke, Papiſt, or Pagan, (who pray oftner to Saints and Idols then they) then in their houſes, which are rather dens of Diuels,

and

and cages of vncleane birds, then Churches. What are the desires of such who sees not? What their deserts who knowes not? who feares not?

In the same ranke are the rest: where is the Tradesman, (as *Iob* of the good Messenger) one of a thousand, let him stand forth, whose heart tels him, that truely and sincerely in his Trade and Calling he aymes aright? and so all others let their soules speake. Who in their traffique and commerse with men ayme at God, at the profit and emollument of others, and not wholly, or for the most part, at themselues? Who in seruing of man, seekes directly and immediatly to serue God and not rather himselfe? Who seekes grace and godlinesse, and not gaine? such an one *erit mihi magnus Apollo*: I would trauell farre on my feet to find such a Phœnix.

Tradesmen.

For the other sort, that liue either in no Calling, or in a sensuall sinfull calling, such as riotous Prodigals, profane *Esaus*, vaine Gentlemen, gull Gallants, retchlesse Ruffians, licentious Lechers, graceless Gamesters, filthy Brothellers, Queanes, Curtezans, & beastly Bawds, with all the rest of that restlesse and retchlesse crew: alas, what good doe they in the world? what ayme they at, but like Swine to feed? like the rich Churle, to goe brauely and fare deliciously with the Sabarites and *Sardanapalus*, to inuent and wallow in polluting pleasures, to feed their fancy, please their owne humours,

None such in them without calling.

content themselues, delight the flesh, and damne the soule? liuing to eate, eating to liue, the life of sinne; doing as much good to others, as the Moath to the garment, the Caterpillar to the fruit, the Cantharides to the oyntment, spoyling and infecting (like plaguy people) whom they liue amongst. Therefore these, & all these, as they are vnprofitable burthens to the earth they shall be swept away from the earth like *Iabin* and *Sisera*, & the Sodomites, euen (†) into hell. As they glorifie not God, which was the end of their Creation and Redemption (which they forget) so God will neuer glorifie them. Therefore let vs all, both men, with *Simeon*, and women, with *Lidia*, *Dorcas*, and *Deborah*, &c. do good here in life, that we may receiue good in, and after death; liue, and desire to liue onely to God, and for God here, that we may liue with God for euer hereafter.

Terræ inutile pondus.

† Psal. 9. 17.

CHAP. VI.

Simeons willingnesse to die.

HEre we are to take notice of that which we haue obserued in *Moses* before; namely, that *Simeon* is willing to die: for the whole Text imports and carries it, that there was in him no vnwillingnesse to dye: not so much

as

as in shew: but a great willingnesse, propensity, and disposition to his dissolution, whether we take his words here as Optatiue: *Oh that thou wouldest let thy Seruant depart*, as some doe: or Indicatiue, *Now thou dost let, &c.* or Precatory, *Lord now let, &c.* or plainely, as they are here; all import perspicuously that he dyed voluntarily.

From whence note, that a good Christian is willing to die: we may see this, as in *Simeon*, so in (t) *Paul*, who desired to be dissolued, and to be with Christ. The like might be instanced in the death of (u) *Moses*, who at Gods command went as voluntarily vp to the mount to dye, and to bee sacrificed himselfe, as *Abraham* went to sacrifice his Sonne. So, if we consider the death of the Patriarkes, of *Abraham* himselfe, of *Iacob*, of (x), *Dauid, &c.* that dyed naturally: as also of Saint (y) *Steuen*, of our Sauiour Christ himselfe, in the Scripture: as also of blessed Martyres that were put to death violently, we shall finde that they went vnto their deaths, and into the Graue, as voluntarily as *Noah* into the Arke; taking Gods stroke vpon themselues as patiently as (z) *Aaron* did, when God smote his two Sonnes, *Nadab* and *Abihu*; and as *Eli* did *Samuels* report of his houses (a) ruine. The Saints very last words, being of the same straine and Dialect with *Simeons*, import so much, as *Moses*, *Deut.* 32. (with this good old man here) concluding his life

Good men willing to die.

t Phil. 1. 23.

u Deut. 34.

x Mat. 27.

y Acts 7.

z Leuit. 10.

a 1 Sam. 3.

with a Swan-like Song. So also (c) *Dauid*. So *Babilas* the Martyr, feared not that his soule should returne vnto her rest: neither did *Ignatius* care when he dyed, or of what kind of death he should dye; nay, though he were grinded by the teeth of Lyons, because he was the Lords Manchet, and must be made cleane bread for Christ. So *Melancthon*, almost in the same words with *Simeon*, *If it be the will of God I am willing to die*; and, *I beseech him to grant me a ioyfull departure*. With many moe.

c 2 Sam. 23.

Euseb. lib. 3. cap. 30. *Vide* Grin. Apoth. morientium.

Reasons.

Now, the Reasons which makes the childe of God so willing to die, are many, the principall are these.

1 *Si qua dies bona est, velocibus præterit horis. Inimica tenacius hærent.*

First, because he findes no good in this life, no ioy, no content, more then a Prisoner in his bonds, a bird in the snare, or a beast in the ginne: his ioyes being imperfect, and mixed with a thousand sorrowes, hauing for one Sunny day a hundred tempestuous stormes: his best dayes being like *Iacobs*, few and euill, his worst, many and miserable.

2 *Nil boni in vita, nil mali in morte.*

Secondly, because there is nothing in this life, which giues true and sollid satisfaction to his soule, finding (with *Salomon*) all Sublunary things to be vanity and vexation of spirit, as honours, riches, wisedome, wealth, knowledge, Babels building, *Moses* and *Daniels* Ægyptian and Caldean learning, *Cressus* & *Crassus* his wealth, *Midas* his gold, *Polycrates* good successe, *Ezekias* his treasure, *Neros* Musicke; all other things

which

which ſhould doe good to the nature of man, or delight the minde of man, giuing him no more content, then ayre and winde to an empty ſtomake: for, as a Quadrangle cannot fill a Triangle, but ſome corner will be capable of more: ſo the whole circuit of this round Orbe, this Quadrangular world, cannot content the heart of man, which Anotomiſts ſay, is Triangular in the forme; God onely, Chriſt and his Spirit the bleſſed Trinity that made the ſoule, can fill it with true delights, and fulfill the true deſires. In which reſpect the Chriſtian, to whom all things elſe are bitter, but Chriſt, is not quieted till he inioy Chriſt, no more then the animate or inanimate creatures are at peace, till they haue their reſt in that centre whitherto they moue: his heart ſtill trembling till it be with God, like the needle touched with an Adamant, ſtill quiuering and ſhaking, till it looke directly to the North pole: and therefore as *Noahs* Doue, ſent out of the Arke, found no reſt to the ſole of her foot, till ſhe returned into the Arke againe; ſo the true Chriſtians, the Lords mournfull Doues, finde no reſting place here, till their ſoules returne to the Arke of their ſtrength, that God that ſent them out into their bodies, euen as the Iewiſh Tabernacle had no reſt, but was carryed from place to place, till it entred into Canaan. *Exod.* 26. 1. & 33. 7.

Thirdly, becauſe of the croſſes and afflictions which are incident vnto him in this life: for, as

the whole humane nature is subiected to the Crosse, so chiefly the Christian. The world which is a Paradise to the carnall, is a Purgatory to the Christian; (d) *Many are the troubles of the righteous*; all that will liue godly in (e) Christ must suffer affliction; euery Disciple must take vp one crosse or other, if he will follow Christ, which crosse-way is the way to heauen; euery child of God is corrected ere he be receiued: the purest gold must be in the furnace; the Lords owne wheate is thrashed, winnowed, and grinded: and Gods trees must be pruned: *Vt vrda vndam*, as waue succeeds waue, so crosse succeeds crosse, as *Dauids* Lyon succeeds his (f) Beare, and *Goliahs* the (g) Lyon, and the Philistines *Goliah*, and *Saul* the (h) Philistines. Now the Christians death is most welcome, that changeth his *Mara* to *Naomi*, his bitternesse into beauty, which deliuers him from dangers and dolours, as the Angel did (i) *Lot* from the fire, and the three (k) children from the flames, and (l) *Daniel* from the Lions: death (like *Zerobabel*) deliuers the Lords Israel out of (m) Babylon, therefore death must needs be welcommed like a day of deliuerance, a yeere of Iubile which brings (n) *Ioseph* out of Prison, (o) *Iacob* out of seruitude, and (p) *Iob* from the dung-hill. *Mors enim malorum remedium & portus humanis tempestatibus.*

d Psal 34.19.
e Act 15. 21.
f 1 Sam.17. 37.
g 1 Sa,18.17.
h 1 Sam.21.
i Gen.19.
k Dan.3.
l Dan.6.
m Zach.4.6.
n Gen.41.
o Gen.31.
p Iob 41.1.2.
Plut. de consolad Apol.

Fourthly, in respect of their sinnes which cleaue so fast on, which they cannot shake off;

Sinne, with which they are at oppoſition and deadly feud, dogs them at the heeles, like a Serieant: waites on them, like a Catchpole: inſinuates into them, like a claw-backe: creepes into their boſomes as a Serpent: ſtings them at the heart, like an Adder: followes them, as their ſhadow: ſtickes cloſe to them, like their ſhirt vpon their skinne, their skinne vpon their fleſh, and their fleſh vpon their bones: inſomuch that it burnes and frets them as *Dianiras* poyſoned ſhirt did *Hercules*, and as the Ticke vexeth the Oxe: which makes them cry out in the anguiſh of their ſoules, with *Paul*, & the faithful, *Rom. 7. Oh miſerable man that I am! who ſhall deliuer me from this body of ſinne?* They complaine of the ſtrife of the fleſh and the Spirit, as *Rebecchab* of the ſtrugling betwixt *Iacob* and *Eſau*. Now death comes and reſcues, and makes thy baile, and playes the Midwife, and ends the broyle, therefore welcome to the well diſpoſed.

In me duo armati, Amor & Odium, Iacob & Eſau, *Caro & ſpiritus &c.* Hier.

Fiftly, they are here (q) Pilgrimes and ſtrangers, as was *Dauid*, and the reſt in their ages: they are heere exuls and baniſhed men, as children put forth to nurſe from their mothers, as Schollers & Pupils ſent to forraine Schooles, and to farre Vniuerſities: and therefore their returning home to their owne Countrey, their reſtitution to their prouided Kingdome, their fetching home to their Father and friends, their retyring to their Fathers houſe, though it

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q 1 Pet. 2. 11.

be

be through the shadow of death, must needs be acceptable.

6 Sixtly, they know that the day of their (r) death is better then the day of life, because they die prepared, their soules purged, their hearts by faith purified. As they haue entered into the first degree of eternall life in this life, when they beleeued and receiued the gifts of the Spirit, the earnest of their saluation; so they enter into the second degree in death, when their soules are carryed into heauen, & they die in assurance of the third degree, when body and soule shall be re-vnited to participate of happinesse, as they haue liued together in holinesse.

r Eccle. 7. 3.

7 Seuenthly, they dye as with a desire, so in an expectation to see and behold the face of Christ; of which with *Steuen*, they haue some glimmering in their deaths: and therefore death to the godly, so farre as regeneration rules, is no more burthensom then the stripping off the cloathes, vnto a louing Spouse, to go into the marriage-bed of her contracted Bridegroome. *Hos.* 2. 19.

August in Iob. *Qui cupit dissolui, & esse cum Christo, non patienter moritur, sed patienter vnit, & delectabiliter moritur.*

8 Eightly, they haue kept a good conscience with God and man, like (s) *Paul.* And therefore they feare not iudgement, no more then a true man feares to looke the Iudge in the face.

s Acts 24.

9 Ninthly, wherein they haue offended God, they haue their sinnes remitted, and therefore feare not to hold vp their hand at the Barre, since they are quit before by Proclamation of

all

all the promiſes in the Goſpel, and haue the Kings Pardon ſealed them in the Sacraments.

Tenthly, they haue oft in life invred themſelues to thinke, ſpeake, record and meditate of death, euen as did Chriſt their head, and his ſeruants, *Iacob*, *Moſes*, and *Paul*, as appeares in the Word; and therfore Deaths dart foreſeene, wounds them leſſe, being fore-warned of it, they are fore-armed for it. Euen as the Souldier that hath been long trayned, and in many skirmiſhes, is more couragious in the maine battell, and as he that hath long exerciſed himſelfe in foiles is more hardy to fight with ſharpe: ſo the petty conflicts that the godly haue had in their owne breaſts with Deaths feare, make them more hardy to encounter Deaths force. 10 *Facula præuſa minus feriunt.* *Præmuniti, Præmunili.*

Eleuenthly, they entertaine it as a reward for their worke, as a reſt from their labour: as willingly as the hyred labourer receiues his hire, and repoſeth his wearied limbes, *Dan.* 12. *Eſay* 57. 2. 11

Twelfthly, they are perſwaded, and haue their faith grounded in an happy and bleſſed change, they expect a Metamorphoſis, and an alteration, a comfortable tranſmutation of earth for heauen, of the Sea for the Hauen, of Griefe for Glory, of the outward Court, for the *Sanctum*, *Sanctorum*, of a Mortall, for an Immortall body, of Enon for Salem, Sodom for Zoar, Ægypt for Canaan, the Wilderneſſe of Sin for the Land of Promiſe, of a Houſe of clay terre-triall 12

t 2 Cor. 5. 1.

striall, for a (t) house celestiall aboue the clouds. And therefore they are as willing to make this exchange, as a poore begger would be to exchange his poore rags for some Princes robes, or some poore man to leaue his smoaky, rainy Cottage, for a pompous Pauilion and decked chamber in the Court.

Vse. Try our willingnesse to dye.

To reape the Vintage of this discourse, the Vse to vs, is first of examination, in that it is an argument of a good man to be willing to dye, as here was *Simeon*. Lay thou thine hand on thine heart and search in thy soule what propensity and disposition thou findest in thy selfe to dye. Many arguments there are in the Word and trials, both of a holy and a happy man, both affirmatiue, in shewing what he doth: and negatiue, in shewing what he auoydes, *Dauid* points at him in the first (u) *Psalme*. So doth our Sauiour Christ in the first eight verses of the fift of *Mathew*. So the Apostle (y) *Paul* with other such places; as namely, delighting in the Word, meeknes, mourning for sin, hunger after righteousnesse, &c. care to please God, Feare, Zeale, Indignation against sinne, not letting money to Vsury, and the like: yet sure there is no greater euidence of an honest and holy heart, then so to walke vprightly with God in life, as alwayes to be willing to imbrace the strictest summons of death; to be as ready to depart out of this world, as the Israelites were to depart out of Ægypt.

u Psal. 32. ver. 1. 2. Psal. 15.

y 2 Cor. 7. 11.

No greater euidence of an holy heart.

Againe,

Againe, it is most vsually a note of a soule eyther altogether soyled in corruption, or indued with a smaller measure of Sanctification, to be violently possessed with a continnated feare of death: and therefore in this particular finde out thy selfe, and try in what case thou standest; for, the more vnwwilling thou art to dye, commonly the more Nature rules in thee, the more earthly, fleshly, and carnall thou art: the more willing, commonly the more Grace raignes, the more thou art holy, heauenly, and spirituall: in which case you shall obserue, that the desire to liue or not to liue, to dye and not to dye, hath oftentimes ebbed and flowed, according to the measure of grace or corruption, of sinne or of sanctification, euery man may finde this in his owne heart vsually, vpon the search.

Dread of death signe of a soyled soule.

Hence it was, that our Sauiour Christ (z) hauing the greatest measure of grace, was most willing to die, amongst all the sonnes of mortal men, as appeares in the Gospel, by his often speaking of his death, as desiring it, (a) by his hastening *Iudas* the Actor in it, (b) in calling *Peter*, Sathan, that disswaded him from it, (c) yea, in accounting it his Baptisme, (d) yea, his meat that he was to eate, (e) yea, his exaltation, *ver.* 28. yea a thing that he desired (f). And when he came to act the bitter part in this dying Tragedy, how voluntarily did hee send out his soule? *Hee gaue vp the Ghost*, saith the Euangelist: the spirit was not taken from him,

Christ willing to dye.

z Luk. 8. 33.

a Mat. 10. 38. so 16. 21. 17. 22. 23.
b Ioh. 13.
c Mat. 13. 23
d Luk. 20, 50
e Ioh. 4. 32.
f Luke 22.

(for

(for no power could doe that) but he gaue vp his Spirit into the Hands of God his Father; *Emisit, non amisit Spiritum*, he sent out his Spirit (as *Noah* sent the Doue out of the Arke) willingly, it was not taken from him compulsorily. Now, that which holds in the Head, Christ, in some proportion holds in the Saints; his Members, who are conformed into the similitude both of his life and death; the neerer they come vnto Christ, by the vnion of Faith, the more they participate of the Spirit of Christ in life; the more willing they are to goe to Christ, and to haue a further communion with him, in and after death.

CHAP. VII.

The wicked vnwilling to die.

Note 2.

IT is not so with the wicked, for the further they runne from God in life, the lesse ioy they haue to be fetcht before him by death; the lesse grace, the more griefe to die; the more vile, sensuall and sinfull their dayes, the more they desire to prolong them, being as vnwilling to dye, as the Beare to the stake, or the Bull to the Ring.

1 Reasons

The Reasons are these:

First, because they haue their pleasures in this

this world: to which they are wedded, and with which they are intoxicated and bewitched, as *Vlisses* and *Diomedes* companions with *Circes* charmes, and *Calipsoes* cups, till they be turned into beasts. Now, what delight hath the beast but in faire feeding, and carnall companying, according to his kinde? neither they, being as loath to leaue these pleasures, as the child his bable, or the foole his folly.

why wicked men are vnwilling to die.

Secondly, Death depriues them of their worldly promotions, it throwes *Herod* (*g*) from his seat, and *Baltazar* (*h*) from his Throne, it expulseth Monarchs from their Countreyes, and with as great a sway as that Antichristian man of Rome kicks off their Crownes, deposing Kings, disposing Kingdomes, laying their honours in the dust. And therefore no maruell that the proud Impes of *Lucifer* feare it, as hauty *Hammon* did the gallowes.

2

g Act. 12.
h Dan. 5.

Thirdly, it plucks them from their profits; it takes *Nabal* from his sheepe; *Ahab* from his vsurped Vineyard, and *Midas* from his Gold, which worldlings are as willing to leaue, as the dog the flesh-pot, as the hungry Kite the sauory Carrion: to liue in the earth alwayes, it is their desire, as much as the water is desired of the fish, and the ayre of the Birde, and the earth of the Moale: they are as content to build tabernacles here, as *Peter* was vpon the Mount, (*i*) but to goe into the earth, that is, *durus sermo*, a harsh word; they are as willing to leaue the

3

i Mat 17.

the world, as the Bird, the Beast, and the Fish, are, to forsake their nourishing Elements; as the starued childe is to part with the desired dugge. *Oh Death, how bitter art thou to a man whose portion is in the world?* saith the Wise man, *Oh mors mordens*; Bitter indeede as gall and worme-wood.

4 Foutthly, Death depriues the wicked not onely of their goods, but of their Gods, what euer they make their Idols, and giue their hearts vnto; which Idols they as willingly leaue, as *Michah* (*k*) did his, and as the Papists their Idolatrous Masse; as *Rachel* (*l*) did her Fathers Idols, which she concealed and couered.

k Iudg. 17.
l Gen. 31. 19.

5 Fiftly, Death takes them away from their pleasing companions, which they are as loath to part from, as *Elisha* was to leaue *Elias*, as *Ruth* was to leaue *Naomi*, but most vnwilling to exchange them for the company of Diuels and Hell-hounds.

6 Sixtly, they are vnfitted and vnprepared for Death: they haue not made their accounts straight; they haue not Oyle in their Lampes; they haue abused their Talents of gifts externall and internall, and therefore they quake to bee brought by Death to render an account of their Stewardship, with the wicked Steward: to meet the Bridegroome, with the foolish Virgins: to be called in *coram* before their great Master, with the wicked seruant that smote his fellow-seruants, and with the other vnprofitable Seruant.

Seuenthly,

Seuenthly, they haue no hope in death, except a vaine and wante hope such as perisheth like the vntimely fruit of a woman. Death (like *Michah* to *Ahab*) neuer propheſieth any good to a wicked man, and therefore he is as vnwilling to die, as a Thiefe and Malefactor to be brought before the Iudge; as a bad debtor before his creditor; as a Swine to the ſlaughter: for as the Swine by a naturall inſtinct, knowes that he is good for nothing but the Shambles; ſo, the wicked by the rage of his owne conſcience, which is like the flaſh before hell fire; and by an Hiſtoricall Faith, whereby he beleeues there is a Hell, and euerlaſting fire (*m*) for ſuch as he is; (*n*) fornicators, whoremongers, drunkards, wantons, theeues, couetous, impenitent, vnbeleeuers, and all other workers of iniquitie; hee knowes that he is good for nothing but to be burned, and to be ſtubble and fuell for that flame. And therefore as the Swine ſhewes his diſlike of the Shambles and his ſlaughterer, by whining, and crying, and repining; ſo the hoggiſh, Epicuriſh carnall man, ſhewes his diſcontent and diſobedience vnto God, and to his ſummons by death, by muttering, murmuring, barking againſt heauen, and blaſpheming.

7

m Eſa. 30 33 Mat. 25. 41.
n Reu. 21. 8. 1 Cor. 6, 9, 10. Iud. 4 13. Mat. 7. 23.

Epicuri de grege porcus.

If wee apply this point by Vſe vnto our times, wee ſhall finde infinite millions and multitudes of carnall and wicked men, ſwarming like the Ægyptian Locuſts and Graſſe-hoppers amongſt vs; for alas, how many are there,

Vſe.

which beare vp their heads high, and set vp their crests, exalt their hornes, and prancke vp their Peacocks plumes, lifting vp themselues aboue others in the pride of their hearts? boasting like Braggadochies of their birth, valour, learning, wit, wealth, parts, and prowesse; shewing much drunken, and swaggering, and irefull, and reuengefull valour, in their base and bruitish passions: and yet the same at the imagination and apprehension of death, shew themselues as arrand cowards, as the Arcadians, *Clineas* or *Dametas*; altogether daunted and dismayed like *Gorgon* at the sight of *Meduſaes* head: they quiuer and quake like an Aspen-leafe, shake and tremble like the Aguish sicke men: at the thought of it, their heart trembles, their blood is conicaled, and like *Baltazar*, in the like case, their countenance is changed, and their knees smite together: the sound of death to them is the most harsh of all sounds, and puts them sometimes in a deadly sowne; the noyse of the roaring Canon is not so fearefull to the fainting Souldier, nor the Lightening and Thunder was so terrible to *Nero*, as the summons of death to such naturall men, whether by the Harbenger thereof, Sickneſſe, or from the condemning voyce of a Iudge, or by such meanes, for these reasons before mentioned.

What doth this argue, but a guilty conscience, a secure soule, a hardned heart, a carnall minde, and a maine measure of infidelity, incredulity,

incredulity, and want of faith, in the remission of sinnes, the resurrection of the body, the immortality of the soule, and hope of a better life: which considerations, as they haue moued the Ancient and Moderne Martyres, *Ignatius Polycarpus, Laurance, Cyprian*, and others in our precedent age, *French, Germaine*, and *English*, to subiect themselues to the mouthes of Lyons, flames of fire, and all other tortures and torments, which madnesse and malice could inuent, &c. So the diffidence of these, the want of the perswasion of Gods loue, and expectation of wrath and vengeance after this mortality, makes wicked men entertaine Death as *Ahab* did *Elias*, euen as their greatest enemy, as their Iaylour, their Serieant, their Butcherer, their executioner, as the curber of their delights and procurer of their curse. Yet that I be not mistaken, I doe not here condemne all feare of Death, and make it such an essentiall note of Gods childe, as though euery one that feared God did not at any time, or in any respects, feare to die: or that wicked men might not sometimes, and vpon some seruile respects, with some shew of alacrity vndergo Death: for, First, I know that there is in all men a naturall desire to liue, which caused (*o*) *Ezekias* to mourne when he was to dye. And (*p*) *Dauid* to pray that his soule might liue. As also our Sauiour (*q*) Christ to desire the Passage of the cuppe from him. There being a naturall desire in the best

to Heauen.

Euery feare and cheerefulnesse about, and in death not alwayes a signe of either a good or wicked man.

Reasons:

1

o Esa. 38. 10.
p Psal. 6. 4. Psal. 119.
q Luke 22.

beſt of Gods Saints to liue. Nature fearing her diſſolution, and the body and ſoule being as loath to part as two friends that a long time haue liued and loued together. Secondly, beſides, I know Gods children may be deſirous to liue, as to glorifie God more: ſo, for ſome other good ends propounded, as for the better ſetting their eſtates to their ſucceſſiue ſeede: for the eſtabliſhing their houſes, for to diſpoſe of their Children in ſome religious courſes: which was the cauſe that *Ezekias* deſired to liue, ſay Interpreters: becauſe when the Prophet brought this meſſage of death to him, he was without iſſue, and left none to ſucceede him in his Kingdome, as Gods promiſe was to his Father *Dauid*(r). Thirdly, a godly man is ſometimes in diſtreſſe and perplexity of minde, as *Dauid* was when he made the 6. Pſalme, at which time he is vnwilling to depart, till God ſhine vpon him again with his fauor. Fourthly, a godly man may pray ſometimes againſt ſome kinde of death; as our Sauiour Chriſt did, praying not ſimply againſt death, but againſt that curſed death of the Croſſe; fearing not death, but the curſe of the Law that went with death. Fiftly, I know that euen naturall men haue made light account of death, ſuch as the *Decians* & the *Fabritians*, *Curtius* and *Codrus*, with others amongſt the Romans, and Athenians, that expoſed and ſpent their liues for the good of their Countrey, I know euen of obſtinate Heretiques, ſuch as the

2

r 1 Kin. 8. 15. 3

4

5

Gnoſtiques,

Gnostiques, and the *Circumcellions*: more lately *Michel Seruetus*; many Moderne Papists yea, the late Arrian burnt in Smithfield, haue some of them vndergone death more willingly and cheerefully then those that haue had in them farre more grace and sanctification: but some of these haue imbraced death so welcomely out of a moral desire of doing good to their Countrey, or out of vaine-glory, to be spoken of, like those Heathen; or out of obstinacy, or desperate madnesse, or peruersenesse against the truth, or Diabolicall delusions, or erronious conceits, or Atheisme, or opinion of merit, or chiefly pride of heart, to be magnified and famoused of their fauourites, or some other sinister ends, not for Gods glory, or hope of any better condition after this life, as these Heretiques. So that my conclusion still holds, notwithstanding these doubts and scruples, that Grace kisseth Gods rod, though in the hand of Death, Nature barkes and bites at the hand that holds the rod: Gods Sheepe going quietly to their graues, like Lambes to be sacrificed; carnall men gruntling and complaining like Swine to be butchered.

Wicked men may die willingly for sinister respects

CHAP. VIII.

Meanes to make vs die willingly.

Vse. 3.

FVrther, since that grace is willing, Nature vnwilling to her dissolution, all are to be exhorted to vse the meanes to helpe forward their spirituall part, to be more willing to curbe their carnal part, in it nilling. The meanes are two: first, primatiue, for the remouall of the impediments which lie in the way: secondly, positiue, in incouraging vs to enter the way of all flesh. What the causes are that cause the carnall man to sing *Loath to depart*, you haue heard; as namely, the losse of his pleasures, profits, preferments, promotions here, with the like; in all which things we must looke to our hearts, and be watchfull Centurions ouer our affections, lest they be carryed with two violent a course and torrent, in the prosecution and pursuite of these terrestriall and earthly things; we must not be mad vpon the world as worldlings are: let vs not place our affections on things below, but on things aboue, where Christ sits at the right hand of God: let vs vse this World as though we vsed it not; as we vse Physicke and wiues, *modice, medice*, with moderation and mortification; as a Student vseth recreations, for necessitie,

The means are two: Primatiue. Positiue.

ceſſity, not vanity: let vs not fall downe and worſhip the Diuell, though he would giue vs it all: let vs not bow the knee to *Baal*, nor adore the golden Calfe, nor ſel our ſoules for the traſh and the dongue, the* white and red duſt of it, as *Iudas* did: let vs touch riches tenderly, with our hands. not with our hearts, as we doe thornes, becauſe they are thornes: let vs not loue vaine pleaſures, leſt after their Beeiſh hony we feele their Waſpiſh ſting: when theſe charmers charme to delude vs, let vs be as wiſe as Serpents, ſtopping both our eares (as ſhe doth) with the taile and the earth; remembrance of our ends (of which the taile is an embleame) and of our earth, whither we ſhortly muſt. Thus muſt we firſt learne to practiſe this hardeſt point of Chriſtianity, in dying to the world, ere euer we can be willing out of faith and feeling to dye out of the world: for alas, what cauſeth men that they haue as little heart to goe into their mother-earth, as the Moale hath to come out of the earth, but onely that they loue the earth too well: being deſirous euer to liue vpon the earth, but neuer to lye in the earth. Why liſt not worldlings returne to their duſt, but onely that (as true children of the old Serpent) the curſe of the Serpent is vpon them to licke the duſt, minding earthly things here, their ende being damnation hereafter. *Phil.* 3.17.

* Siluer and Gold.

Secondly, when this is performed, in brea- Poſitiue.

king off thy desires from the world, which is *Terminus à quo*, the place which thou leauest; then fixe thine eye vpon another world, *Terminus ad quam*, the place whither thou goest. Looke not too much at the grisly face of death, which will agast thee; but at the end of it, where thou shalt see as many comforts as *Eliśaes* Seruant saw, to encourage thee. Euen as he that is to passe ouer some great and deep Riuer, must not looke downe ward to the water, but must cast his eye to the banke on the further side: so looke ouer the waues of death, and fixe the eye of thy faith vpon eternall life. Looke not at Death in the glasse of the Law, in which it is set out, as a curse and the downe-fall to the gulph of destruction, but in the Christall glasse of the Gospell, as it is changed and altered, so by the death of Christ, that it is a sweet sleepe, and resting coole harbour.

I Positiue. First therefore consider, how there is a blessing accompanies and attends thy death, prouounced by the Spirit it selfe (ſ), which is alone sufficient to stay the rage of thy affections in the ordinary feare of death: for, who feares blessings, since euen profane *Esau* sues for a blessing, and euen the very Heathens so much desired that blessednesse which their Philosophers, of all sorts, so much disputed, but neuer so soundly determined as God doth here?

ſ Reu. 14. 13.

2 Secondly, the same Spirit cals it, *A resting from thy labour*. Now, euen the Oxe, Horse, and

and Asse, desire resting from labour, to be vntyed from their taskes vnloden from their burthens, all the creatures and the Elements, which groane vnder vanity, desire cessation from motion: euery thing aymes at his *quies* and rest, and dost not thou? Now death, I pray thee what is it, but a burster of bonds; a destruction of toile; an arriuing at the Hauen; a Iourney finished; thy *consummatum est*; thy *quietus est*; thy laying away of an heauy burthen; euen sinne it selfe, which (as *Erasmus* wittily) is heauier then Gold, Siluer, Lead, and Iron, in that the weight of it weighed and pressed downe the Angels of light into the pit of hell, and payned Christ our Sauiour, our substitute, on the Crosse? What I say, is this death, but the shaking off of gyues, and an end of banishment, a period of griefe, an escape of dangers, a destroyer of all euils; Natures due, Countreyes ioy, Heauens blisse, Woes Hauen, the Key to ope the dore to Christians, as it did to Christ (t) of blessednesse, rest, and immortality; dignifying, nay, almost Deifying whom God hath elected, and called in grace, and called to the graue? this is the right partition of it into his parts & passages, as Antiquity hath Christined it, and our age hath called it, and the godly haue fonnd it: Oh thē, why shouldst thou boggle at it, since there is as litle hurt in death to the good as there is litle good in life to the bad, as we shal further proue in some particulars hereafter?

Thirdly,

t Luk 24.26

Nil boni in vita, nil mali in morte.

Thirdly, let this cogitation animate thee to sing *Simeons* Song, in being at least willing, if not desirous to depart, because God takes thy part in thy departing, if thou beest his: thou hast as the promise, so, the performance of his cõfortable presence. It hath bin the Lords constant and continuated custome to be with his children, like a friend at neede, in their distresse, whose exigents and extremities haue been his opportunities. Thus he was present with *Noah* (*u*) in the Flood; with *Lot*, (*x*) in Sodomes flames; with *Iacob*, (*y*) in his flight from *Esau*; with *Ioseph* in *Dodons* pit, and *Putiphars* prison: with *Moses*, when he went to *Pharaoh*, when he was with *Pharaoh*, and fled from *Pharaoh*: with *Israel*, (*z*) in the red Sea; with *Dauid*, (*a*) in *Sauls* pursuite; with *Eliah*, (*b*) in the desart; with *Elisha*, (*c*) when the *Syrians* came against him; with *Ezekiah*, (*d*) in his sicke bed; with the three Children, (*e*) in the fire; with *Daniel*, in the (*f*) denne of Lyons; with *Ioseph* and *Mary*, (*g*) and the wise *Magie*, flying from *Herod*; with Christ, (*h*) in his combat with Satan; and he will be with thee in thy last conflict and tryall: for, this is his Promise, which he keepes more inuiolably then the Decrees of the Medes and Persians, to be with thee when thou passest through the waters, and through the riuers, and through the fire, that thou shalt neither be ouerflowne nor ouerblowne in any temptation, *Esay* 43.2,3,4,5,6. *&c.*

u Gen. 7.
x Gen 19.
y Gen 33.
z Exod 14.
a 1 Sam. 19.
b 1 Kings 19
c 2 King. 6.
d Esay 38.
e Dan. 3.
f Dan. 6.
g Mat. 2.
h Mat. 4.

Now

Now God will manifeſt his preſence with thee theſe three wayes, either in moderating or mitigating thy paines, as the words of that Propheticall promiſe doe import, making death no more dolorous to thee, then many ordinary croſſes and afflictions which haue befallen thee in life, as ſome of the Saints haue tryed it.

God manifeſts his preſence three wayes

1

Or, by the inward and ineffable comfort of the Spirit, which occaſioned *Paul* to reioyce in tribulation, ſince euen then, the loue (*i*) of God was ſhed abroad in his heart by the holy Ghoſt: yea, euen in his grieuous ſickneſſe, it ſeemes when he had receiued the ſentence of death, as the ſufferings of Chriſt did abound in him, ſo his conſolations did abound through Chriſt (*k*). God is the chiefe Phyſitian, and chiefe viſitor, when any of his Patients are afflicted, in his owne perſon miniſtring vnto them, ſtaying them with flagons, and comforting them with apples; with his right hand holding vp their heads, and with his left imbracing them. *Cant.* 2. 9.

2

i Rom. 5. 35

k 2 Cor. 1. 5.

Thirdly, he ſends a victorious Hoſt, a guard of Angels to be keepers, and Nurſes vnto his Seruants, to hold them vp, and beare them in their armes, as Nurſes doe yong children: and to be their champions and guardes againſt the Diuell and his Angels (*l*). All theſe comforts with many moe, going along with thee, like the Cloud and the fiery Pillar with the Iſraelites

3

l Pſal. 30.

ſhould

The fift helpe

should cause thee to march valiantly, euen thorough the Pikes of death, to thy appointed Possession. And so we passe in this passage of *Simeon*, to the third Point.

CHAP. IX.

His acknowledgement of the Diuine Permission. In these words,

Letteſt thou.

All things by Gods permission.

IN which phrase obserue, that what euer comes to passe, is by the letting and permission of God, whether in life or death: for, there is nothing done in the world, but that which the Almighty will haue done, either by permitting it to be done, or by doing it himself. Or, as the same *Augustine*, *All things are either done by Gods helpe, or suffered to be done by his permitting. Domino vel adiuuante, &c.* yea, euen those things which are done *contra voluntatem*, against the will of God, yet are not done, *præter eius voluntatem*, besides his will: by which will, with *Hugo*, I meane his good pleasure, his his operation and permission; yea, euen in sinne it selfe, the cause of death, GOD hee hath a worke. GOD workes in euery euill, but he works not euill, nor euilly, as the Papists slander *Caluin* to teach, *Agit in malo, &c* hee workes

Enchir. cap. 101. Sinne by.

Lib. de fac. c. 7. part. 4.

workes in the euill; first, by permitting; secondly by disposing: by permitting I say, not by prouoking. For, though God offer the sinner obiects to vse *Augustine* and *Bellarmines* Similitudes) and leaues a man to himselfe, yet he inclines not his wil to euill, and therefore is not the cause of euill, no more then the Shepheard by setting hay or grasse before the Sheep is the cause of the Sheepes feeding: or the Huntsman by shewing the Grey-hound the Hare or Deere is the cause of his running, but onely the dispositions and inclinations of both to runne, and to feede.

1 Permitting it.

Secondly, by ordering and disposing sin: for this is the property of the diuine wisedome, saith *Clement*, *Vti vtiliter*, *&c.* to vse those things profitably, which are done peruersly. *De malo opere*, *&c.* God out of euery worke that is euill workes that which is good; euen as in the first Creation he brought light out of darkenesse, and as a wise Physitian out of poysoned Serpents and venemous beasts, extracts a preseruatiue against poyson. Thus he disposed of the Treachery of *Iosephs* Brethren, and the Treason of *Iudas* against Christ, to his owne glory, and the good of his Church: in the preseruation of old *Iacob* and his Seed, and the saluation of his owne Elect Israel, Therefore as in one act of the death of Christ; first, God; secondly, Christ; thirdly, the Diuill; fourthly, the Iewes; and fifthly, *Iudas* wrought, but not from one

2 Disposing it.

Strom. l. 1. August. Ench. c. 101.

Aug. ep. ad Vincent. 38.

one cause: the Diuel suggestingly, the Iewes maliciously, *Iudas* couetously, Christ executiuely, in deliuering himselfe; God decretorily, in decreeing; and dispositiuely, in disposing the death of his Sonne to the sauing of the Elect, and condemning of the Reprobate, being the rising and falling of many in Israel.

The like is seene in other sins, wherein there are diuers agents, some sinfull, but God alwaies sinlesse: for, *Peccatoris in quantum peccatores, &c.* God makes not sinners so farre forth as they be sinners, but onely ordereth and disposeth them: being as the best Creator of those wils that are good, so a most righteous disposer and orderer of those wils which are euill. But as for Death, which is the punishment of sinne, not the condition of Nature; God is not onely the permitter and prouident disposer, but the iust inflicter of it; yea, *vitæ necisq; arbitrer*, The author and ordainer, as of life, so of death: for, it is he that formes the light, and creates darkenesse; hee makes peace, (*a*) and creates euill. What euill? Not the euill of sinne, but the euil of sorrow, of sickneſse, of troubles, banishment, famine; yea, Death it selfe, *Leuit.26.*

Aug. de Gen. ad lit. imp. c.5, De ciuitate Dei lib.11. c.17. *Mors non naturæ conditio, sed pœna peccati*, de præd. & gratia. c.11.

a Esa.45.7. *Non malum culpæ, sed pœna.*

This point is worthy our further inlargement: namely, that all death, for the Time of it, the Place of it, the Matter, the Manner, the Cause, the Occasion of it, is immediately from God opperatiuely, penarily, or permissiuely.

For the Time.

For the Time: if death come in the morning,

ning, or mid-day, in the euening, or Cockecrow of life: in the Infancy, or child-hood, or nonage, or youth, or adoleſcency, or perfect age, or decaying, declining, or decrepit old age of our yeeres: if it crop vs in the ſprout, or the Spring, or the Summer, or the Autumne, or the Winter of our time, God that is *Palmoni*, a ſecret numberer, hath numbered our dayes and meaſured our time: for the Lord (*b*) makes our dayes as it were an handbredth, ecclipſing our lifes light as it pleaſeth him, in the Sunne-riſing, or in the Meridian of our dayes, as he did with good *Ioſias*, the vertuous Prince *Edward* the 6 that worthy ſpirit *Picus mirandula*, our Engliſh *Ioſias*, Prince *Henry*, with diuers others. Againe, ſometimes he addes vnto our daies, as he did fifteene yeeres to the raigne of (*c*) *Ezekias*, extending and drawing out the thread of our life, to a large extent, as he did the yeeres of (*d*) *Abraham*, *Iob*, (*e*) and *Dauid* (*f*) who dying all in a good age, full of dayes, going to their graues, as a Ricke of Corne commeth in due ſeaſon into the Barne, *Iob* 5.26.

Euery death is determined by God.

b Pſal. 39.5.

c Eſa. 38.

d Gen. 25.8.
e Iob 22.17.
f 1 Chro. 29. 28.

For the Place, whether we dye in the fields with *Saul* and *Ionathan*; or in our beds, with old *Iacob*, (*g*) or on our beds, with *Siſera* and *Iſhboſheth*, (*h*) or in the warres, with the Amorites and Amalekites: or in time of peace, as did *Salomon*, or by land or by ſea, as did the Egyptians, God hath appointed that place for vs to lay downe our bodyes in, and no other, euen as he appointed

Place.

g Gen. 49.33
h 2 Sam. 4.5

appointed a dying place for *Moſes* in the land of *Moab*, *Deut.* 34. 1. 5.

Manner. So for the Manner of death, whether it bee naturall, when we fall from the Tree of life like ripe Apples: or if it be violent, when we are by force ſhaken downe like greene Apples: God gathers vs to our Fathers. God ſhewes himſelfe in this act not onely when immediately he ſtrikes by himſelfe, with his owne hands, as he did (*i*) *Dathan* and *Abiram*, whom the earth receiued; *Nadab* and (*k*) *Abihu*, whom the fire conſumed, with others, for which cauſe the Lord is ſaid to raine from the Lord, fire and Brimſtone vpon Sodome (*l*). As alſo to haue ſmit (*m*) *Nabal* for his churliſhneſſe towards *Dauid*; but euen thoſe that are cut off by an externall agent, whether by Sathan himſelfe, as were *Iobs* (*n*) Children, or by others, voluntarily or involuntarily, they are executed by the decree of the ſupreame eſſence.

i Num. 16. 30. 31, 32.

k Leuit. 10. 2.

l Gen. 19.

m 1 Sam. 25. 38.

n Iob 1. 18. 19

Thus whether we conſider Children murthered by their Parents, (as was the Sonne of *Conſtantine* the great, of *Antoninus Caracalla*, of *Brutus*, of *Darius*, of *Cambyſes*, and *Medea*, if we beleeue Hiſtories.) Or Parents ſlaine by their Children, as was *Senacherib* (*o*) by his Sonnes. *Fredericke* by his Sonne *Manfrede*, *Agrippina* by *Nero*, *Semiramis* by *Ninus*, *Vliſſes* by *Thelegon*, *Phocas* by his Sonne *Heraclius*, *&c.* Or the blood of Brothers effuſed by Brethren, as *Abels* by *Caine*, *Ammons* by *Abſolon*, *Teocles* by *Polymices*,

o Eſa. 37. 38.

Remus by *Romulus*, *Argeus* by his Brother *Ptolomy Philadelphus*, *&c.* Or if we consider Husbands slaine by their Wiues, as the Husbands of the fifty Daughters of *Danaus*, so the Husbands of those thirty Sisters of *Albina*, slaine by their Wiues, *Agamemnon* by *Clitemnestra*, King *Sarematar* by *Circes*, *Antonius* the Emperour by his Wife *Luulla*. Or if we ponder Wiues butchered by their Husbãds, as *Poppea* was by *Nero*, Queen *Glosinda* by *Chilpericus*, *Fausta* the Empresse by *Constantine*, as also the Wife of *Mithridates* the King of Pontus, of *Egnatius*, *Calphurinus*, *Periander*, and diuers others, who haue perished by the mischiefe of their Mates. Or if we reflexe vpon seruants that haue murthered their Masters, as *Zimri*, slew *Elah* his Lord, 1 *Kings* 16.9,10. Or apostate subiects, vile Traitors, that haue effused the blood of the Lords Annointed, as *Iaques*; *Clements*, and *Ranallack* in their assarsinations and massacrings of the two renowmed French *Henries*, *&c.* Or lastly, one man killing another, either sodainely, as *Ehud* slew *Eglon* with his Dagger, *Iudg.* 3.21. or treacherously as *Ioab* did *Abner* and *Amasa*, as *Rehab* and *Baanah* did *Ishbosheth*, 2 *Sam.* 4. 5, 6. or combatingly in a Duelly in the fielde, or any other wayes; in all these, with all the rest of this nature, we must say as the Apostles saide of *Pilate*, *Herode*, and the Iewes, concerning the death of Christ, that *these murtherers haue done whatsoeuer the*

Lords hand and counsell had determined before to be done. For, *Who is hee that saith it commeth to passe, and the Lord* (t) *commanded it not?* For, euen all things that are, and that happen, *Deus dispo-nendo præscruit, & præsciendo disposuit*, saith *Ter-tullian*, God hath fore-knowne them, fore-seene them, and disposed of them. If of all things, then of the liues and deaths of men; yea, euen of murthered men: for though God prohibits and forbid murther, (u) yet hee decrees that act which in man is murther, but in God is but an act of Iustice.

t Lam. 3. 37.

u Exod. 20.

Manner.

Againe, the very materiall part or subiect, is of God, I say the naked act of murther, as it is an act, as it is from the liuing soule, as it is from the motion of the hand, is from God; without whom neither the hand nor any part could moue in any naturall motion: but the formall part and deformity of the act, which makes it properly murther, that is from the diuell and from corruption: yet not without Gods permission, by the substraction of his grace (which *Hugo* cals the cause of all sinne) from the Agent, and for some righteous ends in respect of the Patient.

CHAP.

CHAP. X.

Death comes not by Fortune.

THe life of this point, like the blood in the veines, lies in the Vse: it meets with the corruption of these that referre not death vnto his true cause & ground, erring, not knowing the Scriptures: for, is any man strangely afflicted with wondrous and wofull diseases, as the Gout, Stone, Strangullio, Sciatica? &c. Is any infected with the plague? smit with Leprosie? wounded, or slaine by his enemy? bruzed by falling from his Horse, or the like? but chiefely, is he taken away sodainly, in his full strength, in his ease and prosperity, when his breasts are full of milke, and his bones (x) full of marrow? Presently, we breake out into these tearmes; Sure he had ill luck, he had bad chance, he had ill Fortune: or else we shoot our fooles bolts, as the Listrians against *Paul* (y), when the Viper stucke to his hand. Sure this man was a great sinner, &c. or as the Iewes of those vpon whom the Tower (z) of Siloe fell, & whose blood *Pilate* mingled with their Sacrifices, Sure he was a greater sinner the the rest: or as others of the blind (a) man, we must needs know whether he or his Parents haue sinned. For the first:

Vse 1. Of Redargution, or reproofe.

x Iob. 21. 24. 25.

y Act. 14.

z Luke 13. 4.

a Iob. 9.

it is a pittifull thing, that Christians liuing so long in the heate, and light, and Sunne-shine of the Gospel, should be so darkened in their vnderstandings, and so vaine in their imaginations, like the once vnconuerted Gentiles, as to turne the glory of the immortall God, into a vile and abhominable Idoll; to attribute that which is proper and peculiar vnto God, vnto Heathenish *Fortune*; a word, which as *Augustine* and *Lanctantius* in their dayes banished to the Pagans from whence it came; so I wonder that the light of Preaching hath no more discouered the blindnesse of it, and no more reformed the errour of it, that it is no more rooted out of our hearts, and vnsetled out of our heads: but that we must needs make it, as the Ephesians their *Diana*, some great Goddesse, as the Sorcerer *Simon* made himselfe some great man. I wonder, that with the Romanes we must build Temples, and sacrifice vnto it, in disgrace and dispight of God, and disparagement of his prouidence, taking the Crowne from the Creators head, and placing it on an Idoll, which is a meere Idæa, a fiction, & Chimera in Nature: not knowing, or at least, not acknowledging with the Scripture, with Antiquity, with *Ierome*, *Augustine*, and others (called now Fathers, as *Iames* and *Iohn* were called Pillars) that there is no euill in the Citie (that is euill of punishment, in which predicament Death is,) which the Lord hath not wrought: that nothing comes to passe,

Ierom. in Ier. c. 12. Aug. de gent. cont. Manich. c. 2.

Fortuito

Fortuito casu sed iuàicio Dei, by chance, but by choyce; nothing happens by hap-hazzard, but by the peculiar preuidence and prouidence of God; that the will of God is the supreame cause of all things that are.

Not a haire (*b*) falling from our heads, not a Sparrow falling to the ground, much lesse a sickenes or a disease growing vpon our bodies, much lesse a day, or an houre, or a minute falling from our life, without the determination and permission of him, that hath numbred our dayes, and set dowue the period of our age.

b Mat. 10. 29 30.

Therefore let vs banish all thought and opinion of Fortune vnto the very Getes and Sauromatanes. Let vs also suspend our thoughts and our opinions of our Brethren, when God doth sore afflict them in life, or sodainely inflict vpon them some strange death: let vs not iudge least we be iudged, let vs not enter into rash and precipitate censures of others: we may be further deceiued in Gods mercies towards them, or his proceedings with them, then was *Eliphaz*, *Bildad* and *Zophar*, in the case of *Iob*: then the Disciples were in the case of the blinde (*e*) man. For it may be that this man whō thou seeest lying sick, a *Lazar* by the high-way, begging with those blind men in the Gospell: him whom thou seest groaning in an Hospitall, rauing in Bedlam, &c. nay, whom thou seest drowned in the waters, stabbed in his bowels, led to execution, to bee topt off like a fruitlesse Tree at

Exhortat. Suspend our iudgements of our Brethren miserably afflicted in life, suddenly arrested by death.

c Iob 2. 3, 4.

d Ioh. 9. 12.

Tyburne; is not a greater ſinner then thou, neither he nor his Parents haue ſinned more then thou and thine, but that the glory of God might be made manifeſt, that he might be an example vnto thee, that thou maiſt take warning by his harming, leaſt thou alſo periſh: for Gods works (as his Word) are for thy inſtruction, whether they be workes of Mercy or of Iuſtice.

Vſe. 2. Comfort againſt death

Secondly, is it ſo, that death is by the permiſſion of God? Nay, is it ſo, that thy death, and ſo the death of euery childe of God, is not only fore-ſeene but fore-appointed of God? then the conſideration of this ſpeciall prouidence of God, muſt be a motiue amongſt others which we haue vſed, and are to vſe to incheare vs againſt death. Oh how ought this to adde life and ſpirit vnto thy faintings! that God conſiders euery circumſtance of thy death, as the time when, and the place where, and the maner how; the beginning of ſickneſſe, cauſe, originall, continuation, and end? that euery fit in thy ſickneſſe; nay, the very pangs of death are particularly ſet downe in the counſell of God? Did God ſo (as he did *Dauid*) when thou waſt an Embrio, without forme in thy mothers wombe, when thou waſt made in a ſecret place and faſhioned (*e*) beneath in the earth? And doth he not now, thinkſt thou, behold thy trouble? Will he not ſtrengthen thee in the bed of languiſhing, (*f*) and make all thy bed in thy ſickneſſe. In the 56 *Pſal. v* 8. *Dauid* prayes that the

e Pſal. 139. 15. 16.

f Pſal. 41 23

the Lord would put his teares into his bottle. Now consider with thy selfe, hath God a bottle for the teares of his seruants? much more hath he bottles for their blood: and much more doth he respect their paines and miseries, with all the circumstances of sickenesse and death. How did this comfort the Church of Ierusalem in the death of Christ, in that nothing came to passe in it, but that which the fore-knowledge and eternall counsell of God had appointed. *Acts* 4.28.

Possesse our soules in Patience

Thirdly, the Meditation of this point must teach thee to possesse thy soule in patience, to kisse Gods Rod, to subiect thy selfe like an obedient childe to his correcting hand, to couch downe like *Issacar* vnder thy burthen; what misery soeuer in life, what manner of mortality in death doth befall thee, because it is the Lords doings: it is a message from thy King, an errand from thy Father, a sommons from thy Iudge, a Loue-token from thy Bridegroome, a warning from thy Generall, therefore to be receiued with all loue and loyaltie, submission and subiection: without muttering and murmuring, belching and barking against God, as the manner of some is. Oh consider the practise of *Dauid*, *Psal.* 39.10. *I held my tongue* (saith he) *and said nothing*: Why so? *because thou Lord didst it*. The same consideration sealed vp the lips of *Aaron*, when two of his owne Sonnes were consumed with fire, *Leuit.* 10.3. So *Eli*,

when he considered it was the Lord that threatned him and his house, was content that hee should doe what seemed him good, 1 *Sam* 3. 18. *Ioseph* thus reuiues his brethren when their hearts failed them in a great perplexity, *Gen.* 43. *Feare not* (saith he) *for it was the Lord that sent me before you.* Oh obserue how the very meditation of Gods permissiue prouidence, armes him and his against griefe, impatience, and discontent: open thou the boxe, and apply thou these Cordials, and Mithridate to thy owne particular. I warrant you who euer had a window into *Simeons* Soule, had seene no smal Iubile of Ioy in his inward man, arising euen from these very thoughts, that it was the Lord that let him depart in Peace, after he had imbraced the Prince of Peace: to whom that thou maist confirme thy selfe, let this one motiue moue thee, besides many more. Namely, the greatnesse of this sinne of impatience; a sin not onely condemned in the Word. *Prou.* 14. 29. *&* 19. *ver.* 19. If it be but against man (much more if against God, as that of *Iobs* was, *Iob* 3. 1,2,3, *&c*) but also punished most seuerely in the Lords owne people, as ye may see at leasure in euery Chapter almost of *Exodus* (*o*) and *Numbers* (*p*), it neuer scaping scot-free, but bringing a greater iudgement with it then that which did occasion it? As, doe the people murmure for Quailes for Water, &c. against God, against *Moses*, and against *Aaron*? they shall be

o Exo. 14. 11. & 15. 24. & 16. v. 2. 7. & 17. v 21.

p Num. 11. & 14. v. 1 26. & 21. 5.

be plagued with Peſtilence, and Serpents, and Death, and Murraine, and mortality. Oh then if thou wilt be angry, be angry with thine owne ſinnes, the occaſion of all croſſes and of all curſes; the cauſer of Terrours and Conſumptions, and Burning Agues, and Biles, and Botches, and Plague-ſores, yea, of Death it ſelfe, *Leuit.* 26. 16 22. *Wherefore is the liuing man ſorrowfull? Man ſuffereth for his ſinnes, Lament.* 3. Sinne was the cauſe of *Ezekias* botch, of *Geheſies* and *Miriams* Leproſie, of the Philiſtines Emerods, of the Ægyptian plagues; and therefore Chriſt bids the blinde man *ſinne no more*, leaſt a worſe thing befall him, *Iohn* 5. 14. For, Death by Sinne entred into the world, *Rom.* 5. 12. which Sinne ſtill continueth Deaths ſting, we carrying that ſting in our boſomes, that will kill vs: Oh then pluck this ſting out, drowne ſinne in the ſalt Sea of repentant ſorrow, as the Marriners caſt *Ionas* into the Sea: and the cauſe being remoued, the effect will ceaſe. The tempeſt ſhall turne to calme when thou turneſt to Chriſt, though thou haſt outward paine thou ſhalt haue inward peace, and ſhalt depart in peace.

CHAP.

CHAP. XI.

Mans dayes can neuer be protracted nor diminished.

Doctrine. IN that God limits, and lets, and permits our departure, it teacheth vs, that the dayes of man are so determined, as that no man, no meanes can protract them, or detract from them, beyond and besides their limits: for God which hath appointed the seasons and times for euery thing, *Acts* 1. 7. and *ch.* 17. hath determined also the dayes of euery mans life, as he did *Iobs*, *Iob* 14. 5. which life as it is like a Weauers Loombe, *Esay* 38. 10. so it must last till the last thread thereof be wouen, like an Houre-glasse running till the last minute of time be expired, before which time this thread cannot be cut by the power of men and Angels, this Glasse cannot be broken: all externall created power cannot cause the Lord to alter what he hath written in the numbring of our dayes, no more then *Pilate* would change what he had written vpon Christs Crosse.

Obiect. 1. *Obiect.* 1. But here a scruple may arise concerning *Ezekias*, who was told from God that he should presently dye, *Esay* 38. 1. yet after, there were fifteene yeeres added to his dayes, 2 *Kin.* 20. 1. *Answ.*

Answ. First, Gods will is alwayes one in it selfe, like God himselfe, how euer in respect of vs it may seeme contrary or contradictory, as it is secret and reuealed. Secondly, there was no change of will or decree in God, but in *Ezekias* himselfe, who receiued the sentence of death like the Niniuites conditionally, as the Theefe may receiue the sentence of death from the Iudge, vnlesse he carry himself after, more carefully, or get the Kings Pardon presently. For, all Legall Threats, as also Euangelicall Promises haue their relation and reference vnto the condition of Faith or Infidelity, of Repentance or Impenitency, by the performance or not performance whereof we auoide or incurre the curses denounced: or are capable of, or not capable of the promises propounded: therefore when God staid the execution, and as it were repriued this good King, he did nothing but what he determined, for he decreed by this threatning to bring him to the sight of his sins, and so to repentance, that he might liue.

Mutatio non in Deo. sed in homine.

Obiect. 2. *Iob* complaines that his breath is corrupt, that his dayes are extinct, and that the graue is ready for him, *Iob* 17.1. So *Dauid* complained that the Lord had weakened his strength in the way, that he had shortned his dayes; yea, he feared that God would take him away in the midst of his dayes, *Psa.* 102. *ver.* 23. 24. So *Salomon* tels vs, that *the feare of the Lord prolongeth dayes, but the yeeres of the wicked shall be*

Obiect. 2.

be shortned. Pro 10.27. then it seemes a man may dye before his limited time.

Answ. There are two ages or times of man: the one a ripe age, suppose seuenty or eighty yeeres; the others vnripe and greene. Now, all men naturally aspire and desire the first; which if they attaine not to in some measure and proportion, they are thought to dye before their time, but yet neuertheleſſe they accompliſh their decreed date. And therefore though *Iob* and *Dauid* complayned of the shortning of their dayes, yet they deceiued themselues, for the one liued after that an 140. yeeres, and saw his sonnes sonnes, euen foure generations, *Iob* 42. 16. the other dying old and well stricken in yeeres, 1 *Kings* 1.1. but both of them (not seeing the Sonne of Gods fauour through the cloud of the Crosse) remembred not that Gods power is seene in infirmitie, 2 *Corinthians* 12. *ver.* 9.

Obiect. 3. Yet it is said that blood thirsty men shall not liue out halfe their dayes, *Psal.* 55.23.

Answ. First, that is, which they desire to liue; Secondly, or which in nature they might liue to, so *Basil*; Thirdly, God hastens iudgements vpon crying sinnes, such as that of Murther, and Sodomie, and vncleanesse, as he did on Sodome, *Onan* and *Ioab*. For, when sinne once cryes like *Caines* sinne, or is ripe like the sinnes of the Amorites, God is prouoked and

In Psal. 55.

cuts

cuts off the workes of it, ſometimes ſodainely, ſometimes ſecretly, neuer vniuſtly; Fourthly, good men as they perticipate of Gods bleſſing, long life, *Exo* 20.*v*.12. or elſe of life eternall, if they be taken away with *Ioſias*, in youth, which is better: ſo wicked men fearing death as a iudgement which they feare, it ſhall fall vpon them: for whatſoeuer a wicked man feares, in a ſlauiſh and ſeruile feare, that ſhall come vpon him, ſaith *Salomon*, *Prou* 10.24. A proud man feares diſgrace, he ſhall be diſgraced; yea, proud *Herod* ſhall be eaten with Wormes, and that *Eſter* and *Mordocheus*, and thoſe Iewes which *Ammon* feared, ſhall bring him to the Gallowes. If *Achitophel* feare that his counſell ſhall be reiected, it ſhall be reiected. If the Thiefe and the Seminary feares Tyburne, they ſhall be topt there. The couetous man feares pouerty, it ſhall betide him or his, he ſhall vomit vp his ſweet morſels, his ſubſtance which he hath deuoured, *Iob* 20.15. ſome part of his ill gotten goods, like the coale in the Eagles neſt, ſhall ſet all the reſt on fire. If *Ieroboam* feare death, as *Abiyah* threatneth him, the Lord will ſtrike him t hat he dye. 2 *Chronicles*, 12. *verſe* 12. *verſe* 20. and ſo all other wicked men.

Secreta eſſe poſſunt iudicia Dei, nunquam iniuſta.

Obiect. 4. But if your death be determined may carnall reaſon obiect, then we neede vſe no meanes to prolong our life, as Phyſicke, recreation, &c.

Anſw.

Answ. If God haue ordained thee to liue long, he ordained the meanes also to prolong thy life; he sent *Ioseph* before to prouide the Land of Ægypt for olde *Iacob* and his Sonnes to liue and to trade in, when the Famine was in Ægypt, (*f*) for their preseruation; and as he prouided a Whale to receiue *Ionas* that he drowne not: so he hath ordayned meanes, as meates, drinkes, cloathes, dyet, Physicke, Musicke, exercise, carefull circumspection in the vse of thy body, and the like, that thou perish not: to which meanes if thou beest not subordinate, thou art guilty of thine owne death, because thou with-drawes thy selfe from without those limits and bounds that God hath appointed thee to walke in; and so art found either a fighter against, or at least a tempter of God (*g*) It is worthy considering, that though God had told *Paul* (*h*), that all that were in the ship with him in that Cretian tempest, should be safe, yet neuertheless when some would haue leapt out of the ship, he tels the Centurion, *v.* 31. that except they abide in the ship, they could not be saued; they must stay still and bestirre themselues (*Validis incumbendo remis*) if they will be safe; yea, they must eate meat to, for their healths sake, *ver.* 34 so what God hath decreed either concerning thy body or soule, thy temporall or spirituall estate, in life or death, thou must vse meanes, for the well being and preseruation of both.

f Gen. 34. 10.

g Deut. 6. 16.

h Acts 27. 24

We

Vse.

We may out of this boxe, thus opened, draw out this Triacle, namely, to goe on constantly and couragiously in our Callings and Christian courses in the performance of good duties, belonging to the first and second Table, to God or man, commanded in the word, commended in the practise of the Saints, notwithstanding, all, not only, oppositions and calumniations by the scoffing tongues of *Ismaels*, but euen piercing persecutions of the worlds *Nimrods*, and the bloody Buls of *Basan*; what though they menace thy massacring, determine thy death, as those cursed crew of Ruffians did *Paul* (*i*), yet they cannot hurt a hayre of thy head without Gods permission: no more then the Iewes could doe ought against Christ, but what God had before determined.

i Act. 23. 14

CHAP. XII.

None may let out his owne life.

NOw, in that *Simeon* here appeales vnto Gods permission, in respect of his departure: it is plaine that hee tooke not leaue of himselfe to depart; hee askes leaue you see, as a Souldier of his Generall, to depart out of the Campe; as a Scholler of his Master to go home, as an Attendant, to be dismissed of the Court.

From

From whoſe particular we may extract this generall obſeruance: that it is vnlawfull for any man to let out his owne life, or the life of another man (vnleſſe the ſword of Magiſtracy be put in his hand) no man muſt lay violent hands vpon himſelfe or vpon another: *Deus vnus neciſq; arbiter*, God is onely the diſpoſer of life and death. And therefore for the firſt, how euer the world pretend reaſons and excuſes, for to make this baſtard-brat of ſelfe-murther (which comes from Sathan and our corruption) legitimate, as proceeding from magnanimity, greatneſſe of courage, or the like; or at leaſt would extenuate it, or make it tollerable, if not approueable and laudable, when it is a curer of all other croſſes, as *Cato Vticenſis* held it; or a preuenter of ſinne, as in *Raſis*, in the *Apocrypha*, and *Lucrece* in Hiſtories, &c. yet neuertheleſſe the practiſe is deteſtable, the ſinne damnable, and therefore both in reaſon and Religion auoidable.

1 *Reaſons.* First, becauſe it is againſt a double commandement, Legall and Euangelicall: it breaketh the ſixt Commandement: for if a man muſt not murther others, he muſt not murther himſelfe, euen as if a man muſt not ſteale from another, he muſt not ſteale from himſelfe, his wife, his children (which I would haue all Carders, Dicers, Drunkards, &c. & ſelfe conſumers of their ſubſtance to conſider,) if he muſt not doe the leſſer ſinne, he muſt not doe the greater.

2 Secondly, the Apoſtle ſaith, *A man muſt not deſtroy*

destroy his owne body, but nourish and cherish it, Ephes. 5.

Thirdly, it is against, not onely the light of Grace, but euen of Nature; nay, of corrupted Nature: euery creature, from the Lyon to the Worme, from the Eagle to the Wrenne, (as *Tully* notes) seekes it owne preseruation, *fugitq; nociua*, flies the contrary. Now the more vnnaturall that any sinne is, the greater, the grosser it is: Incest is a greater sinne then Adultery; Adultery, then Fornication; Beastiality, then all: wantonnesse with a mans owne body, worse then actuall pollution with a woman, because more vnnaturall: so in murther, Fratricide, the murther of thine owne brother, is worse then Homicide, Man-slaughter; Parricide, or Particide, King-killing, or the murther of Parents, worse then eyther: but Semicide, or selfe-murther worst of all, because most abhorring and swaruing from the very sparke and instinct of nature. 3

Fourthly, a man sinnes not onely thus, 1. against God; 2. against Grace; 3. against Nature; 4. against his owne Body: but also hee sinnes, 1. against the State, 2. against the King, 3. his Countrey, 4. the Church. 5. the Common-wealth, 6. his Friends, 7. his Family: for euery man is *pars Reipublicæ & communitatis*, a part of the State both Politicall and Ecclesiasticall, he is a member of both bodies; and therefore hath not interest in himselfe, to 4

be actiue in his owne death, he muſt be meerely paſſiue. *Partem Patria, partem Parentes, &c.* Beſides, ſaith the Orator, his Parents, and his Friends (as his Countrey) for whoſe good he was borne, as well as for his owne, challenge a great intereſt and prerogatiue in him: all whom he fruſtrates, and ſo directly ſins againſt all, by cutting off himſelfe, euen as he ſinnes againſt the head that cuts off the hand or foote in the body naturall.

5 Fiftly, this courſe is as curely as curſed, as fruitleſſe as godleſſe; for it preuents not miſery, but procures it; it redreſſeth it not, but a man runnes further into it, like the fiſh that leapes out of the Frying-Panne into the fire: like him that goes from the Engliſh Pillory, to the Spaniſh Strappado; that they goe from the hell of Conſcience into a reall hell, is to be feared in ſelfe-murtherers, though God onely can determine it.

6 Sixtly, it argues madneſſe, Diſtraction, or Frenzy, and ſo the world cenſures.

7 Seuenthly, Impatience, that a man cannot attend and waite the leaſure of God to releaſe his croſſe.

8 Eightly, Muttering, murmuring, and Iſraeliti-ſh fretting againſt God, and ſo rebellion againſt the Almighty.

9 Ninthly, Cowardlineſſe, and faint-hartednes, that a man will not endure that which might be inflicted on him.

Tenthly,

Tenthly, Vnthankefulneſſe not to preſerue this Iewell of life which is beſtowed vpon him. 10

Eleuenthly, Selfe-killing is noted as a marke of Deſperation, and brand of Reprobation, as in *Saul, Iudas, &c.* 11

Twelfthly, the practiſe of it cauſeth not onely the actors, but their actions, profeſſion, poſterity, Countrey, nay, Chriſtianity it ſelfe to be euill ſpoken of: their names rot and ſtincke (as doe oftimes their bodies.) Beſides, they are denyed Chriſtian Buriall, being (like excommunicate perſons) caſt out of the Church as vnſauory Salt. 12

All which Reaſons (with many moe) being ſo plaine and pregnant againſt his ſinne, argue and demonſtrate vnto me, that many men are not only irreligious but vnreaſonable, that dare perpetrate and commit this horrible ryot and outrage vpon their owne bodies in ſelfe-murther. Neither can I but deplore, as I doe wonder, to ſee how the Diuel doth daily get ground and aduantage on humane nature, in this inhumane, vnnaturall, and belluine ſinne, which euen the bruit beaſts deteſt and abhorre. How many haue we read of, how many haue we heard of, how many haue wee ſeene culpable in this kinde? What weeks doe paſſe but our ſoules are made ſad, and compaſſionately ſend out ſighes at the Tragicall fals, and feareful ends of Semicidian ſelfe-ſlayers, the knowledge whereof we receiue by the intelligence of our eyes or eares?

Vſe. Of Redargution, Selfe murtherers irreligious, vnreaſonable.

eares? How oft are our hearts made cold, and we occaſined to ſmite vpon our breaſts at the vndoubted relation, or our owne vifible ſight of many, not onely amongſt the ignorant, profane, irreligious, and impatient common people, (that know not what belongs to God, or themſelues, to their duties in life, or their eſtates after death:) but euen of Schollers, learned men, great men, that make away themſelues, ſome by hanging, more by drowning, moſt of all by ſtabbing themſelues, or by cutting their owne throats? The frequency of which euents Crowners, (who by Iuries finde out the principall indited cauſes of theſe murthers) well know: whoſe office Sathan and mans corruption hath made, as more painefull ſo much more gainefull, then in former ages, wherein Chriſtians liued and dyed more like Chriſtians, at leaſt more like men, or leſſe like Pagans and naturall men, but chiefly leſſe like vnnaturall and bruitiſh men, then we doe, in this & other ſinnes, in theſe our cureleſſe corrupted times, degenerate and declining dayes, &c. For, let a man peruſe all Hiſtories, and looke at the carriage of Chriſtians in their loweſt exigents, when they were moſt expoſed to moſt miſeries ſuch as are particularized, *Heb.* 11. When the ſword had the keeneſt edge againſt them, in the hands of the tenne firſt Romane Perſecutors, when ſome one weeke ſaw the ſlaughter of more thouſands then there be dayes

therein

therein, yet neuertheleſſe we reade of few or none that were their owne ſlaughterers, but in reſt and patience, they ranne through fires and waters, and burnings, and boylings, and bitings of beaſts, euen into the mouth of tyranny it ſelfe in paſſiue ſuffering, rather then they would rid themſelues of theſe exquiſite torments, by more eaſie (though more vnlawfull) ſelfe-killings: but alas, ſuch are the impieties, ſuch the impatience; nay, ſuch the Atheiſme of theſe our deſperate dayes, that euery croſſe (yea, though triuiall, though but imagination) muſt be remoued with ſome, by a real courſe of Selfe-murther. If we cannot be our Selfe-caruers, we think thus to be our Selfe-curers: if not Selfe-brokers to haue what we wil, we are Selfe-butcherers againſt Gods will, like toyiſh children we will take pet and dye. The loſſe of an office, the riſing of an æmulated Corriual in the Courts, the forfeiture of a bond, the feeling, or the feare of pouerty, the turning out of ſeruice, the frowne of a great man, the brawling of a Wife, the miſcarying of ſome, or the charge of many children, the ouerthrow in a ſuite at Law, the reiection of a ſuite in Loue, (to omit weightier matters, diſtreſſe of minde, diſtraction of hart, rage of conſcience, deſpaire of mercy, &c) euen theſe are arguments ſufficient (and efficient too) in the Diuels Diuinity, whereby he pleades and preuailes with ſuch whom the Lord hath left to him, and to themſelues, to

make their owne hands their owne executioners: which particular ſinne if there were no moe in man (though it be accompanyed with Legious) as it ſtrengtheneth my faith in thoſe firſt points in all Chriſtian Catecheſmes, of mans miſery, whoſe nature being viciated and adulterate in the fall of *Adam*, is now growne monſtrous and outragious, both in the quantity and quality of ſin: ſo it confirmes my hope in Chriſts ſecond comming, concerning the propinquity and neereneſſe of the laſt expected day of the worlds diſſolution, ſeeing not only Iniquity doth abound, and ſinne (Sathans daughter) is more fruifull then euer, euen in monſtrous births; but the diuell, the Father, rageth (Lyon-like,) and (like *Ieou*) marcheth againſt man more vehemently with redoubled force and fury, knowing that his time to rauine in is but ſhort.

See *Vrſinus* and *Baſtingius* Catechiſmes, *in principio*.

Vſe.2. Arme thy ſelfe againſt it.

Theſe premiſſes pondered, becauſe Sathan is as wily as euer he was, as powerfull, as potent, as politique, more malicious; as thou art more weake then thoſe which he hath aſſaulted and vanquiſhed in this kinde (for *Saul* and *Iudas* in all outward reſpects, were in all probability ſtronger then thou) as thy nature as wicked as theirs (for all branches that come from *Adams* ſtocke are naturally corrupted) and as it is moſt likely that thou ſhalt be tempted by this Serpent euen to this very ſinne of letting out thine owne blood, which like other ſinnes is in thine

owne

owne power; (for what man amongst many can say that he hath not had many thoughts and motions iniected and darted into his heart by Sathan for to perpetrate this sinne?) So in Gods feare, let euery Christian arme himselfe against it, euen with a constant resolution, like good *Iob*, by whom S. *Iames* patternes vs to trust in God, though he kill him: to fall rather into the hands of God with *Dauid* (*k*) thē to fal vpon his owne sword with *Saul*. Discusse *Dauids* prohibiting argument, when he was prouoked to kill *Saul*; *Shall I lay mine hand* (saith he) *vpon the Lords Annointed?* Surely no, *The Lords hand shal be vpon him, not mine, he shall stay his day.* Thou as a Christian art the Lords Annointed, what euer Sathan importune, the worlds crosses occasionedly vrge, yet lay not thine hand vpon the Lords Annointed: it is more vnlawfull for thee to slay thy selfe, then for *Dauid* to kill apostate *Saul*: stay thy day, wayte the Lords leisure, in rest and confidence shall be thy strength, God will relieue thee in the crosse, or release thee from the crosse. Labour for the Spirit of Grace against the impatiency of Nature, and the Spirit of Prayer against Sathans Temptations, and the Spirit of Patience against the worlds crosses: learne out of *Epictetus* his Schoole, *sustinendo, abstinendo*, by abstaining from the euill of sin, by sustaining any crosse, the scourge of sin, not to mutter against thy Creator, not to marre his Image in thee his chiefe creature.

(*k*) 2 Sam. 24. 14.

1 Sam. 31. 4. 1 Sam 26. 9. 10.

Zach. 12. 10.

The fift helpe

Causes which knowne it may be preuented

Laſtly, that thou maiſt preuent this ſinne it ſelfe, as a point of inſtruction, neither vnpleaſing nor vnprofitable, I think good to acquaint thee with the cauſes (at leaſt the occaſions) of this ſinne, of Selfe-murther, ſo farre as I can gather them Hiſtorically, as mattter of fact, euen from the very Heathens, from whoſe Candles we muſt borrow a little light to ſee into this point: that ſo as is the *Maxime* both of Philoſophy and Phyſick. *ſublata cauſa &c.* the cauſe of being remoued, the effect may ceaſe.

CHAP. XIII.

Firſt the rage of Conſcience.

Vſe. 3. Of Inſtruction.

THe firſt and chiefe cauſe of this crimſon ſin of Selfe-murther, (beſides the diuell tempting and triumphing ouer his conquered vaſſals) is rage of conſcience: for ſome haue been ſo ſtung with Helliſh furies (as was *Nero* after he had murthered his Mother *Agrippina*, ſlaine his Brother his Friends, his Maſters, as *Suetonius* reports) that they haue conſtrainedly attempted the quenching of this fire with the effuſion of their owne blood, chiefly when there is ioyned with it deſpaire of mercy, as in *Pilate*, whom *Gregory Turenenſis* relates to haue killed himſelfe after he had condemned Chriſt. The like whereof

Matricida Nero pro. priy vim perculit enſi. Auſon.

Ioſephus

Iosephus records of *Herod*, after he had butchered his three Sonnes, *Alexander*, *Aristobulus* and *Antipater*. The Scriptures instance in *Saul* after his apostacy from God; and in *Iudas*, after he had betrayed Christ, &c. *In nutricia.*

2 Othersome haue been ourcome by madnesse or frenzies, as *Lucretius* that Philosophicall Poet about the fortieth yere of his age, saith *Politian*: *Hercules*, that burnt himselfe, being madded with his inchanted shirt, that was dipt in the bloud of the Centaure: *Aiax*, that died inraged when *Achilles* armor was adiudged from him to *Vlisses*: to which are to be added such as being surprised with passions of loue or hatred, oppressed with Melencholy, ouerheated in their spitits by studie or the like, haue beene madded and so murthered. 2 Frenzies. Statius Lib. 12. Thebaidos. Ouid. lib. 13. Met. Lib. 2.

3 Others haue killed themselues in the violencie of their diseases, as *Sillius* the Poet: *Festus* the friend of *Domitian*, *Indignas premeret pestis, quum rabida fauces, &c.* *Messula Corninus* the Orator, that by reason of an vlcer in his mouth, pined himselfe to death, as *Celius* testifies. 3 Diseases. Polit. ibid. Martial.

4 Others in pride of heart, and discontent, as *Homer*, because he could not resolue the riddle of the Fishermen: *Aristotle*, because he could not find out the reason of the frequent ebbing and flowing of *Euripus*. So *Brotheus* that burnt himselfe because he was deformed: 4 Discontentiue pride.

5 Others

5 Preuention of euil. Ouid in Ibin.

5 Others to preuent the luxurious desires and designes of Lechers, and to preserue their owne chastity as *Sophronia*, that Christian *Lucrece*, as *Eusebius* cals her, that by killing her selfe freed her chastity from the continuall assaults of *Dacius*: *Damocles* the beautifull Boy that escaped the Sodomy of *Demetrius* by Selfe-drowning.

6 Of shame for sin committed.

Lib.1.in. Europ. Lib.1.Erotic.

6 Others being ashamed to liue, haue not beene ashamed by selfe inflicted death, to depriue themselues of life: as chaste *Lucrece* after she was defiled by proude *Tarquin*, whose death not onely *Claudian*, *Stroza*, *Sabellicus*, and many of the Heathen bewayle, but euen some Christians speake and write of it, with remorse. So *Cornelius Gallus*, that excellent Poet, *Virgils* friend, that for shame killed himselfe, being accused, and it seemes guilty, of misdeameanours in his gouernment, being President of Ægypt, saith *Ammianus*; or as *Tranquillus* writes, because he was interdicted *Cæsars* house; because he was too tongue-sawcy, saith *Ouid*, that makes it his blemish:

Lib.17.rerum gestarum.

Se linguam nimio non tenuisse mero.

7 Of their enemies furies, and ignominious dealings.

Lib.3, car.

7 Others to preuent that shame, and further blame which their misdemeanours or the preuailing of their enemies had brought them too: thus *Cleopatra* when *Anthony* was ouercome, least she should be carryed captiue, applied Serpents to her breasts, which *Plutarch* and

Horace

to Heauen

Horace say she kept for that purpose, whom her Maides, *Neæra* and *Charmio*, accompanyed in the like death. So *Diocletian* the Emperour fearing an ignominious death from the threats of *Licinius* and *Constantine*, drank poyson, saith *Aurelius*. So *Oppia*, a vestall Virgin, defloured, kils her selfe for feare of further punishment. The like did *Fanius Cepio* when he was apprehended in a Conspiracy against *Augustus*. The like is related of Cardinall *Wolsey*, to haue poisoned himselfe in the High-way betwixt *Cawood* and *London*, when he was sent for to answer such Articles as were against him: neither was *Achitophels* witty folly awanting in this kinde, who thought by hanging himselfe to be rid both of present shame, his counsell being despised, and future blame, from the fore-seene preuailing part of *Danid*: and *Saul* pretends this as his best Argument to kill himselfe least the vncircumcised Philistines should fall vpon him and mocke him: and *Abimelech* will bee guilty of his owne death, rather then it be said that a woman slew him.

1 Sam. 31.

8 Others out of vaine-glory and desire of fame, as *Empedocles* the Scicilian Poet, who to be accounted immortall, threw himselfe into Ætna, *Deus immortalis haberi, dum cupit* Empedocles, *&c.*

8 A desire of fame.

Hor. in arte Poetica.

9 These that haue desired the immortality of the soule after death, haue vpon false grounds vsed this vnequall meanes of killing themselues,

9 Desire of immortality.

as

as did *Cleanthes*, *Cryſippus*, *Zeno*, and others beſides *Empedocles*, as did *Cleombrotus* alſo, after he had read *Platoes Phedo* (the Booke which *Cato* read alſo before his death) all whom *Lactantius* for that cauſe of making away themſelues, in his third booke of Falſe Wiſedome, *Cap.* 8. recites and refutes.

10 Preſeruation of Countrey.

10 Some haue been deceiued by the Diuels Delphicke Oracles, (as *Codrus* amongſt the Athenians) to preſerue their Countries by their owne voluntary death,

11 Paſſion.

11 Others haue been ſo ouer-whelmed in the floods of Paſſions, and ſo tranſported from themſelues in the eager purſuit of their deſires, that they haue ſacrificed themſelues to their beloued and adored Idols, ſuppoſe theſe be fixions, 1. of *Didoes* killing herſelfe for the loue of *Æneas*: 2. *Sappho*, for the loue of *Phao*: 3. *Phædra*, for *Hippolitus*: 4. *Phillis*, for *Demophoon*: 5. *Hemon*, for *Antigone*: though they be all teſtified by Authors, The firſt inſtanced by (a) *Virgil*, (b) *Ouid*, (c) *Siluis*, (d) *Politian*, and all that haue followed *Virgil*: the ſecond by (e) *Statius*: the third by *Auſonius*: the fourth by (f) *Pontanus* inſtanceth: the fift by (g) *Propertius* (to ſay nothing of thoſe that haue caſt themſelues into floods and riuers, and ſo drowned, at the command of their Miſtreſſes, as *Pontanus* inſtanceth in *Galeatius*; *Celius*, in *Timagoras*, we haue too many pittifull preſidents euen in our times, of no ſmall number of fooliſh Flies, and

a In Æneid
b Lib. 3. faſt.
c Lib 2. & Lib. 8.
d In Manto.
e Lib. 5. Siluarum.
f Lib. 3. de ſtellis.
g Lib. 7.

and deluded doters, who are profuse of their bloud, which inconsiderately they expose to effusion in single combats, or madly they let out with their owne hands, either when their supposed lawful loue, or lawlesse lust is crossed by their corriuals, or reiected of their beloued ones.

Lastly, and most ordinarily (to omit him that killed himselfe, by the instinct of Gods Spirit, who also killed his enemies, that Typicall *Sampson*, whose fact was particular and inimitable) most make away themselues out of impatiencie vnder the Crosse, ioyned with Infidelitie and Atheisme, neither greatly beleeuing or regarding any future estate after death. And therefore as the crosses and miseries incident to this our mortalitie are diuers and manifold, so many snares hath Sathan not onely for the soules, but the bodies of vnbeleeuers. 12 Impatience vnder the crosse.

Some, in the extremities of warre haue warred with themselues, and let out their owne bloud with their owne hands, ere they would fall into the hands of their enemies: which was *Sauls* case when the Philistines pressed sore vpon him. So *Cassius* and *Brutus*, the murtherers of *Cæsar*, murthered themselues, saith *Plutarch*, with the same weapons with which they stabbed *Cæsar*, being ouercome by *Anthony* and *Augustus* at Philippos; for which *Iouianus* and others blame them. Their owne

Se gladio fodit Brutus, Cato fodit & ille, quem timuit Cæsar. Pamphilius Saxus.

The like parts in the like Tragedies acted *Cato* when *Pompey* was ouercome of *Cæsar*, who of the

the City Vtica, where he diſpatched himſelfe, was called *Uticenſis*, ſaith *Pliny* and *Gellius*. So *Dolobella*, one of *Ceſars* fauourites, when he was vanquiſhed by *Caſſius* in his Sirian warres. So vſurping *Fla. Fimbria* in his conflicts with *Sylla*; as alſo *Gnorban*, when he was baniſhed by the ſame *Sylla*. So *Norbanus*, when he was ouercome by *Scipio*. So *Otho* the Emperour, after one battell loſt in his warres with *Vtellius*. So *Petreius*, one of *Pompeis* Captaines foyled by *Ceſar*: *Labio*, by *Octauius*: with many moe. As *Portia*, *Catoes* Daughters deſtroying dyet was hot coales after the death of her Husband *Brutus*: and as *Aria* accompanied her Husband *Petoes* proſcription, with her owne death; ſo diuers others wiues haue voluntarily accompanyed the dead aſhes of their Husbands: as alſo Husbands of their Wiues, as *Plantius* of his Wife *Ereſtilla*: ſo *Marke Anthony* when he heard but a falſe rumour of the death of *Cleopatra*, aggrauating his troubles with *Auguſtus* (ſaith *Oroſius*) killed himſelfe. Some haue taken to heart the croſſes of their children: as *Boetus* that killed himſelf at the Tombes of his daughters *Hippo* and *Miletia*, who being deflowred by ſome Spartan yong men, were caſt into a pit: ſo old *Gordianus* is by *Marcellinus* reported to haue hanged himſelfe, when he heard his ſonne was ſlaine in the warres: ſo *Mopſus* threw himſelfe downe from a tower, when he ſaw his ſons dead before him: ſo *Iocaſta* the Mother, affrighted

Lib. 5.

Lib. 13.

Autore Liuio.

Of others. Martial. Lib. 6. Plutarch.

Valer de amore coniugali.

Eutropius Lib. 7.

Lib. 16. Siluis lib. 2. For others death.

Statius lib. 11. Theb.

ted with the horrible ſpectacle of her two ſons *Eteocles* and *Polinices*, that had ſlaine one another, would liue no longer. So children haue followed their Parents Funerals, as *Erigone* that hanged herſelfe, when her father *Icarus* dyed. Sic. Lib. 5. Sylu. So brothers and ſiſters haue ſimpathized in ſorrowes, and in ſelfe-murthers, one with, and one for another; as *Iuturna* (*Daunus* his Daughter) that drowned her ſelfe after her brother *Turnus* was ouer-turned by *Æneas*, Others Paulus ſed Diaconus. in a deſpairing repentance, for killing others, out of the horrour of Conſcience, and Gods remunerating vengeance, haue killed themſelues: as *Argobaſtes* after he had cauſed *Valentinian* the yonger to be ſtrangled at Vienna. So *Eccelinus* the Tyrant after innumerable ſlaughter of others, made hauocke of himſelfe. Leſſer croſſes haue occaſioned others ſelfe-deſtruction, as the loſſe of friends, ſcandall of name, miſcarying of ſome things, which they ouer-weeningly loued in life: as *Terence* that drowned himſelfe, becauſe ſome hundred and ſeuen Comedies, which he had turned out of Greeke into Latine, periſhed by Sea: ſo *Hipponax* the Poet Hor. in Epodo. made *Bubilas* the Painter hang himſelfe by his ierking Iambickes. In all which particulars, theſe deſperate ſajues that they vſed, were worſe then their ſores. Theſe were Heathens that knew not God, nor the ſoueraigne good, nor the true being or beatitude of man; the moſt of them they wanted illumination from the

Some of Righteousnesse, and Sanctification from the Spirit of Grace; they were in the shadow of death both in life and death, and were vnder the power and Prince (*p*) of darknesse, who ruled so powerfully in them and ouer them, that oft times they haue made away thēselues for little or no cause, as haue also some in the ranck of Christians, as *Celius* and *Crinitus* write of one *Laurence* a learned Florentine, who threw himselfe into a pit in the health and strength of body: as also of one *Peter Leonius* an excellent Philosopher, and a singular wise man, that did the like, no probable cause being knowne or suspected in either: Let vs feare the Fates and the vntimely fals of such Cedars whom God hath cut downe, with the Axe of death, put into their owne hands: let vs by faith in Christ, and repentance from dead workes, be reconciled to that God who by our prouoking sinnes may iustly deale with vs as he hath done with them: in giuing vs ouer to Satan and our selues. But aboue all things, let vs feare to commit sinnes, or liue in sinnes against conscience: for the rage of conscience (the effect of witting, willing, vnconscionable and customary sinnes) is the blatrant beast that kils so many in selfe-murthers: *The spirit of a man may beare his infirmitie, but a wounded conscience who can endure?* saith he that was once, no doubt, touched in conscience for the sinnes with which his soule was soiled.

(*p*) Acts 26.18

What to be done.

1

2

3

Salomon.

Lastly,

Lastly, let vs take heede of *Cains* sinne, despaire of mercy, least it worke that effect in vs that it did in him and *Iudas*; both who offended God more in this sinne, chiefly the last, in effusing his owne blood, then in shedding the blood of *Abel*, or of Christ himselfe. Apply the promises to thy soule by faith, *Fons vincit sitientem*; there is a fountaine of (q) Grace and a Wel of the water of (r) life, alwayes open to the thirsty sinner; which Fountaine is greater then the puddle of sinne, and hath a stronger mundifying vertue, and absterssiue power to cleanse the soule, then Iordan to purge and purifie *Naamans* Leprous body.

q Mat. 5. 6.

r Mat. 11. 28.

CHAP. XIIII.

Selfe-killer in causes and effects.

I Might prosecute another Vse against those who by a continuated custome of sinne are indirectly & effectiuely, though not intentionally (for euery man in sinne, commits it, *sub specie boni*, vnder the shew of some deluding good, as our first Parents did, a truth which euen Philosophers saw;) but I say in respect of the effect, Selfe-murtherers: for there is no sinne, wherein a man practically and actually liues, but as it is damable to the soule, so it is preiuditiall and dangerous to the body, the death of both: and that if we consider it in

Omnia appetunt bonum. Immo malum sub specie boni.

his causes and effects, whether naturall or supernaturall. Naturall, instance in some: doth not fond lust cause dry bones? doth it not consume the moysture? dry vp that radicall humour which is the nurse and fountaine of life? doth it not inflame the blood, cause burning Feauers, *&c.* To speake no worse, in bringing such diseases, that euen modesty suffers me not to name, as that French (or Neopolitan) disease, that *Anthonies* fire, which burnes to the consumption of the body and confusion of the soule. Doth not Drunkennesse cause Dropsies? doth not strong drinkes ouer-heate the blood? (s) *For to whom is woe? to whom is sorrow? to whom is strife? to whom is mourning? to whom are wounds? and to whom is the rednesse of eyes? Euen to them that tarry long at the Wine, to them that seeke mixt Wine, which Wine though it be pleasant both in the colour and the taste, yet at last it bites like a Serpent, and hurts like a Cokatrice.* The like may be said of all other intemperancies in meates: by the immoderate excelliue abuse whereof many haue laid their stall-fed pampered carkasses vntimely in the dust. Insomuch that Physitians considering the innumerable diseases that flow from that vncleane sinke of Epicurisme and gluttonizing, haue set it downe as an axiome, *Plures gula quam gladio*: that the insatiable belly hath slaine more then the blade.

What should I speake of Auarice and Couetousnesse, which wastes and consumes the spirits by

1 Naturall.
1 Fond lust.

2 Drunkennesse.
(s) Prou. 23. 30, 31, 32.

3 Glutony.

4 Couetousnesse.

to Heauen.

by a mad and eager pursuit after the world; euery crosse and losse whereof goes to the heart of the wretched worldling like a dart or a dagger? Of Enuy, which frets the heart as a Moath the garment, and eates into it, as the rust into the Iron? with the destroying and deadly effects of other such sinnes. I might be large in the causes supernaturall, in confirming that Diuinity, which not only Protestants commenting, but Papists alledging that place in the *Apocalypse, chap. 3. ver. 3. If thou watch not I will come on thee as a Theefe, &c.* haue taught and affirmed, that God accustometh for the punishment of careless and negligent sinners, to cut off time from them, and to shorten their liues, for their misimploying and mispending the same, in omitting all good duties, and committing outragious sinnes: God taking from them that which they haue, or at least seeme to haue (*t*) which is Time; a Iewell so precious, that as zealous *Bernardine de sena*, oft acknowledgeth, if the traffique & marchandize of it might be carryed to hel to be sold, for one only halfe houre there would be giuen a thousand worlds, if the damned had them. Hence it is, that we see many murtherers, riotous persons, malefactors, swearers, swash-buclers, cut off by the Sword of the Magistrate, or of the enemy, in Warre, or priuate Qarrels, or by Gods Sword, the deuouring Plague, or such meanes, euen in their youth and strength; when by the course of Nature they might

5 Enuy.

2 Supernaturall.

Aret. in locum. Bernardin. de sena, art. 3. cap. 4.

t Mat. 25. 29 Tom. vlt. ser. 13. at. 3 & 4 & Tom. vlt. ser. 18.

might haue liued longer: according to the
u Psal.55.23 threat of the Psalmist (*u*), that *bloody and deceitfull men shall not liue out halfe their dayes.* And
x Iob.15.32 that Propheticall threat of *Iob* (*x*) That the sinfull man shall dye ere he accomplish his dayes, and that his hand shall be cut off like a vine in the bud, euen when he is yong and tender in the blade, ere he come to any ripenesse or maturity. To which God himself hath reference in the fift Commandement, which as it annexeth the promises of long life to children that are obedient to their parents, (how euer some are taken away soone, as was *Iosias*, whose short life on earth is rewarded with life eternall in heauen:) so it intimates the curse of abbreuiating and shortening the life of those that are immorigerous and refractory to their Parents and Fathers, whether naturall, ciuill, spirituall, or heauenly: illustrated in that, whether fixion or true History, which the Papists relate of a yong man in the Village of *Catalunna*, neare *Valentia*; who being disobedient to his Parents, and withall a Theefe, being deseruedly hanged about the yeeres of eighteene, a pretty while after his death, he hanging on the Gallowes, his beard beganne to sprout, his browes waxed wrinckled, his haires gray, like a man of ninetie yeeres: at which all being astonished, it was reuealed to the Bishop of the place, how that same yong man, after the course of Nature, might haue vndoubtedly liued ninetie

Pomerium de Sanctis. Bernardin Scuensis.

yeeres

yeeres, and ſo ſhould haue done, but for his diſobedience and other ſinnes the Lord by a violent death cut off from his life, ſo many yeres as are from eighteene to ninety. Wherupon Saint *Ierome* well obſerues, that as ſhortneſſe of life is a puniſhment and iudgement againſt ſinners, ſo from the beginning of the world as ſinne hath increaſed in ſeuerall ages, God hath ſhortned the yeres of ſinners more and more. Which is plaine, if we compare our dayes with former times. Hier. epiſtola 21.

Hence it is, that (as *Haimo* and others note) if God had called *Ezekias* then when he threatned him, it had beene Sianes deſert, not Natures courſe: and when at his teares and prayers, fifteene yeeres were added to his dayes, then his ſinne was pardoned, and he permitted to runne euen that whole naturall race which he ſhould haue runne, if he had not ſinned: for which cauſe *Dauid* prayes (*y*) that the Lord would not take him away in *dimidio dierum*, in the midſt of his dayes; that is, ſay Expoſitors, he prayes that according to his demerits God would not as an inflicted puniſhment, vnſeaſonably cut him off, as he vſeth to doe and deale with profane men: but that he would permit him to enioy and accompliſh the reſidue of his yeeres, which in his determination hee had appointed he ſhould liue, if he had perſiſted obedient. All which may be a Spurre and motiue to ſtirre vppe impenitent and Haimo, ſic Hector Pintus in Eſaiam 38.

Molerus Wolphius *y* in Pſa. 101. ver. 24. Vide Marlor. in expoſ. Eccl. in Pſalmos.

vngratious wicked men to looke to themselues, and to breake off their sinnes by Repentance, least both from causes naturall and supernaturall, as the effect of their quelling and killing sinnes, they be found Selfe-murtherers: being not onely actually euen whilest they liue, dead in their soules, like the wanton widdowes (z) *Paul* speakes of; and the Bishop of Sardis: (a) but *in proxima potentia*, in the neerest probabilitie of the death of their bodies, euen as hee that hath eten poyson is but a dead man though liuing, because potentially dead; and as a condemned malefactor is dead, though liuing, because Legally and Ciuilly dead: so, these are dead whilest they liue, like condemned Traytors, standing at the Kings mercy, when euer hee shall take away their liues: the case standing with them as with *Adam* and *Eue* after they had eaten the forbiden fruit. Feare and tremble yee wicked ones, least God take away life from you, life naturall and eternall: as hee threatned to take away the Kingdome of God from the Iewes, *Mat.* 21.43 giuing the abused treasure of your life to those that know better how to estimate it and vse it to his glory, and to the working out of their owne saluation.

z 1 Tim. 5. 6

a Apoc. 3. 1.

CHAP.

CHAP. XIIII.

His proper Appellation, In these words:
Thy Seruant.

NOW wee come to the fourth part in this Song, in *Simeons* Compellation, intitling himselfe Gods Seruant, with a speciall application in this Pronoune *Thy*: *Piscator* giues a note of the significancie of the words in the Greeke, τὸν δοῦλόν σου; *Seruum tuum*: *id est*, *Me*: thy Seruant, by a Senechdoche: as the Virgin *Mary* (c) vseth the phrase in the same Fignre, by an elegancie of speech proper to the Hebrewes; testifiing their reuerence to him to whome they spake, as in the History of *Iosephs* Brethren we heare them thus submissiuely speaking to *Ioseph*; (d) *Thy Seruants came to buy food*, They might haue said, *We came*, in briefe, but they expresse their reuerence. So for the same cause, *Gehezi* (e) answeres his Master *Elizeus*, and the woman of *Tekoa*: *David* (f) in the same tearmes, when they might haue vsed the Pronoune *I* or *Me*, they haue expressed their reuerent respect to God or man, as also their humilitie; yea, and the account they made of the countenance and fauour of those they spoke too

In locum.

c Luk. 1. 48.

d Gen. 42. 10

e 2. Kin. 5. 25

f 2 Sam. 14. *Th*; implies reuerence and humilitie in the speaker, and the account of the countenance of him whois spoken too.

too, as here *Simeon* did. For, if he would haue giuen titles to himself, he might haue called himselfe one of the Seniors and Elders of Israel, one of the Prophets, here prophecying; or a Rabbi amongst the Iewes; a Teacher and Explaner of the Law; a Doctor in the Schooles of Ierusalē, being about the time, or succeeding *Iesus* the Son of *Sirach*, that writ the *Ecclesiasticus*, or *Ionathan* the Chaldean, that turned the Hebrew Bible into the Chaldean tongue. Hee might haue spoken of the number & excellency of his Schollers, such as *Gamaliel* vnder whom *Paul* was instituted, that was his Son, or his Auditor, as *Zanchie* thinks: with other such priuiledges, in respect of his place, dignity, age, profession, estimation; but he singles out, and sequestrates this Epithite from the rest, and appropriates it to himselfe, *Thy Seruant*; counting it his chiefest dignitie to performe any duty to his heauenly Master.

Ver. 30. 31. 32.

Anno ante christum, 40.

Simeon Hillelis a. de sacra 2. pt. p. 359.

Doctrine. The chiefe delight & desire of a Christian is to be Gods Seruant.

This ought to be our chiefest practise: euery Christian should be of *Simeons* minde, striuing, studying, indeauouring to deserue, ioying, delighting, and reioycing in his conscionable and constant desires to serue God.

Reason. 1.

First, we haue not onely *Simeons* practise here, but many presidens, which haue preceded, and gone before vs in this particular, men of most eminent greatnesse, excellent graces, shining gifts, high places, Gods of the earth, temporall Sauiours, instrumentall conuerters of the

Christian

Christian world; of the Blood Royall, allyed to Christ (g) the Prince of Peace, both by birth naturall and supernatuall, yet haue as desiredly as deseruedly passed by all other titles, in the exchange of this, to be accounted and called the seruāts of God. Thus *Moses* as by the Lord himselfe, he is dignified with the title of Gods (h) seruant; yea, a faithful seruant in Gods house (i) the Spirit (i) of God. So he counted it greater glory to be a poore Shepheard, and keepe the Prince of Midians sheepe, that so he might in his solitary Soliloquies meet with God on Mount (k) Horeb, and serue God with his afflicted people in the Wildernesse, then to be called the Sonne of *Pharaohs* Daughter, and inioy the pleasures of sinne (l) for a season, in a Heathenish Court So *David* that pious and potent Prince, the sweet Singer of Israel, with greatest alacrity carols out this in his holy Hymnes; *Lord, I am thy Seruant, I am thy Seruant, and the Sonne of thine Handmaide.* So *Paul* though an Hebrew of the Hebrewes, a Iew by Nation, a learned Pharisie by education, an Apostle by profession, a Pillar of the Church by his Ministeriall Function, yet with all these Nationall, and Apostolicall Priuiledges, hee ioynes this as the chiefe, *A Seruant of* IESVS CHRIST. Nay truely (that which the Antichristian *Saul* of Rome cals himselfe hypocritically) a Seruant of the seruants of the Lord

g Esa. 9. 6.

h Iosh. 1. 2.

i Heb. 3. 2.

k Exod. 3.

l Heb. 11.

Seruus seruorum Domini.

Lord for Christs sake, a Seruant to the Saints, to the Church, all things to all, to winne some. So holy *Iude* the brother of *Iames*, of Christs kinred according to the flesh, prefixeth this as the best branch of his Pedegree, *A Seruant of Iesus Christ, Iude verse* 1. That which was the chiefe grace of *Simeon, Moses, Dauid, Paul, Iude*, ought to be our glory, to serue him who is Lord of Heauen and Earth.

Reason. 2. Secondly, God wonderously and worthily esteemes of his Seruants, as appeares by those honourable titles in the Scripture with which he aduanceth them, for he doth not account them Seruants, but Friends (*m*); yea, Sonns (*n*); yea Heires (*o*); yea Christs Fellow-heires, his Brethren, his Sisters, his Father, his Mother, his Domestiques, and of his Houshould; yea, Citizens with the Saints, and Burgesses of the Heauenly Ierusalem, *Ephes.* 2. 19. yea, his Members, 1 *Cor.* 6. 15. The Temples of the holy Ghost *ver.* 19. 2 *Cor.* 6. 16. Spirituall men, 1 *Cor.* 2. 15. New Creatures, 2 *Cor.* 5. Free-men, *Ioh.* 8. Holy men, 2 *Cor.* 6. The Lords Annointed, 1 *Ioh.* 3. True Israelites, *Iohn* 1. The Lords first borne, *Heb* 12. 23. Gods peculiar people, royal Priests 1 *Pet.* 2. 9. Elect of God, *Col* 3. 12. Vessels of Mercy, *Rom.* 9. Children of the Marriage chamber, and such as excell euen their neighbours, *Mat* 9. yea, excellent ones, *Psal.* 16. 3. with such other titles of eminency, and dignity, with which his Seruants are aduanced. Now, if it be

m Ioh. 3.
n Mat. 12. 49. 50.
o Rom. 8.

be a grace to be called the Sewer, the Chamberlaine, the Cup-bearer, &c. to an earthly Monarch, as *Nehemiah* was to *Artaxerxes*, then what luſter and excellency is there in ſuch high and honourable places, which the attendants in Gods Court doe daily inioy?

Thirdly, onely the Seruants of God are acceptable vnto God here, and ſhall haue a glorious reward hereafter, *Heb.* 12.28. 3

Fourthly, the Church and Children of God eſteeme and approue of ſuch as ſerue Chriſt truely and ſincerely, *Rom.* 14 *18.* as for others that were ſtrangers from the common-wealth of Iſrael, without the Church; or ſeruants to their owne luſts and ſinfull ends within the Church, that ſerue not the Lord in ſpirit and truth, they eſteeme them as debaſhed and vile men, vnworthy of the common ayre, vncleane Birds, vnſauoury ſalt, the earths burthen, the Churches bane, Sathans Impes, Natures ſhame, Heauens exiles, Hels inheritance, and the Diuels due, in that caſe wherein they ſtand, till by the power of the Word and Spirit they be brought from darkeneſſe to light, and from the power of Sathan vnto God, from the ſeruice of vaine Idols, to the liuing God, *Acts* 26.18. 4

CHAP.

CHAP. XVI.

Multitudes that liue vnder the meanes, are ignorant how God should be serued.

Vse. 1. Of Redargution, or reproofe.

IF we, according to our Vse, apply this by Vse, we shall finde Miriades and Millions of such as haue the faces of men, and the names of Christians, and goe vnder the common ranck of Gods Seruants, as farre from *Simeons* desires and delight in this point as the Diuel himselfe, that neuer since they were borne of their Mothers, did either know, or will, or affect, or practise, or thinke of the least measure of the seruice of God. Examine their knowledge, and you shall finde them as ignorant how God is truely to be serued as the Getes and Sauromatanes, and those Paganish people that neuer heard of God. Let thousands that might be culled out, both in the Citie and Countrey, that are vnder the meanes, and that haue dexterity of wit, strength of intellectuall powers, soundnesse of iudgement, in attaining, discerning, and iudging the things of this life, that belong to their Callings and Functions. Tell me the difference betwixt a ciuill, morall, temporary, generall Faith, & sauing Faith, (without which God is not serued and pleased) with the markes, proprieties

prieties and effects of the ſame. Let them diſtinguiſh vnto me betwixt that godly and that worldly, that Chriſtian, and that carnall ſorrow (*g*) mentioned. Let them ſhew me the true qualities and conditions of ſuch a prayer as preuailes with God (*h*) and fetcheth a bleſſing from the Throne of Grace: the Notes and Adiuncts of that confeſſion of ſinnes to which Remiſſion is promiſed. Let them tell me wherein the Euangelicall Repentance of the child of God in his new birth, or after his fall, differs from the Legall Penitency of *Iudas*, *Eſau*, and the Papiſts; with other ſuch like Myſteries and Principles of Diuinity: the knowledge of which is a good meanes both for honouring of God, and ſauing of their own ſoules: and I ſhall be very glad that my ſtrong iealouſie and vehement ſuſpition of their blockiſh ignorance, is deſiredly remoued. I know many like the naughty ſeruant, know the will of their Maſter, (*i*) that doe it not, like the Athenians that know how to doe well, and will not: that know how to ſpeake well and to worke ill, like that carnall Cardinall that declaimed againſt whoredome, and practiſed ere he ſlept, what he inueighed againſt: ſuch, like the Armenian Dragons, haue hot mouthes, and cold hearts: yet an hundred times more we haue in this our marueilous light, that doe no more know how to beginne, proſecute, or finiſh any part of the ſeruice of God: then a new admitted Colledge-

g 2 Cor. 7. 10

h 1 Ioh. 1. 9. Pro. 28. 13.

i Luk. 12. 47.

ledge-Student, a fresh-water Souldier, an vnexpert raw seruitor, a rude Prentise, know what belongs to their places, functions, professions, to the customes and conditions of their place, the first houre of their admittance: a fearefull case for such as haue had so good meanes, and haue profited nothing.

2 Part of the Vse. Who will not vnlesse in a will-worship, publiquely.

A second branch of this reproue extends to those who want not onely the skill, but the will to serue and worship God, vnlesse in a will-worship, such as they themselues conceit and imagineis sufficient, though mixt with such filthy dregs and dung-hill of Ignorance, prophaneness, superstition, formalitie & hypocrisie, as makes God loathe and abhorre their offerings. How many are there in the common folde of Christianity amongst vs, that in this maine dutie of hearing the Word, and the voyce of the great Shepheard, in the Ministerie of vs the vndershepheards for one Sermon that they heare, lend their eares & hearts too, an hundred times to the voyces of strangers, whether Seminaries and Iesuites, the Popes Factors; or Stage-Players, the Diuels Preachers; or other such Charmers, which infatuate and bewitch their soules, as the false Apostles (*k*) did the Galathians, I speake not of the maner of their hearing, without all preparation before, without all reuerent attention, submission, or faith in hearing or meditation and examination of themselues and their families after hearing, whereby the word

k Gal. 3. 1.

is

is made vnprofitable to them; yea, the ſauour of death to death: But when doe they heare at all? or whom? where is their *Dauids* delight in the Law and Statutes of God? where is their longing after the Congregations and Aſſemblies of the Saints? after Bethel? where is their ſoules ſickneſſe after the houſe of God? to come and worſhip in the holy Temple? there were ſuch men when *Dauid*, *Ezekias*, *Ioſias*, *Anna*, good *Simeon*, and the Primitiue Saints were liuing, whom *Auguſtine* called the Lords Antes, that euery day would haſt into the Lords Barne, to fetch corne, the bread of life, as the Iſraelites gathered Manna euery morning. But our age affords Drones, and Waſpes, and Graſhoppers in their ſtead: the neglect of Gods publike worſhip in the ſolitary ſeates of many vnfrequented Churches, in the thronged fields, and tipling-houſes in many Pariſhes. In this our numerous people (wherein our Land like a full Bee-hiue, might caſt many ſwarmes) ſhewes that moſt haue leſſe will to ſerue God, then the Diuell, the world, or their bellies. But to leaue the Church-ſeruice, wherein man ſees thy defects & defaults better thē thou thy ſelfe. Tell me vaine men, in the truth of their ſoules (if there be any truth in you) what ſacrifices many of you, chiefly you the common and vulgar people haue offered vnto God in priuate? where is the ſorrowes and wrinkles in thy face? thy bleared *Leah*-like eies, that thy teares haue made

made, being occasionedly distilled from the Limbecke of a sorrowfull soule for thy sinnes? where was thy last *Bochim*, place of weeping? thy last *Misspez*, where like a true Israelite thou didst powre downe water before the Lord? when didst thou take vp *Dauids* course, in washing thy Couch with teares, and thy bed with weeping? Where didst thou mourne like *Ezekias* (*l*). Alas thy dry eyes and stony heart, polluted soule and guilty conscience tels thee this part of Gods Seruice is yet omited. Moreouer, where didst thou volly out thy broken sighes for thy Sodomitish and crying sinnes? What times, morning, euening, day, or night? What place, what Chamber, Closet, Gallery, Garden, Groue, Wood, Field, can witnesse thee, smiting vpon thy breast with *Ephraim* (*m*), ashamed of thy sinnes, with the Princes (*n*) and Indges of Israel, like a Thiefe taken in the manner, casting down thine eyes, and knocking vpon thy breast with the penitent Publican (*o*), mourning like a Doue in the Desert, and a Pellican in the Wilderneſſe, for thy transgressions and enormities? this part of Gods seruice is pretermitted. When didst thou commune with thine owne heart, in thy priuate Chamber, searching the secret sinnes of thy soule, with the Light of the Word, finding out thy present corruptions, and recounting the by-past follies of thy youth, in the bitterneſſe of thy soule: confessing them vnto God with the repenting Prodigall, laying open

l 2 Kin. 20 3

m Ier. 31. 19.

n Iet. 2, 26.

o Luk. 18, 13

Not lifting their hearts. Psal. 4.

open the wounds, Leprosies, and ruptures of thy soule to Christ thy Physitian? I doubt this sacrifice of a wounded soule, a broken heart (p) and a contrite spirit, is either not at all, or very coursorily performed: this seruice and sacrifice pleaseth God too well, for the Diuell to suffer it to passe without long delayes, many interruptions, and in too many, absolute omissions. But lastly, tell me seriously, how oft hast thou powred out thy soule before the Lord in Prayer for the pardon and remission of sinnes for a new heart, (q) a renued soule, for conuersion, and turning (r) to God, for increase of Faith (s) for the holy Ghost, for the gifts of Grace, (t) Wisedome, Chastity, and the like, as *Dauid*, (u) the Apostles (x) and Disciples of Christ, *Paul* (y), and other of the Saints (z) haue done? hast thou done this? I aske thee not whether thou hast oft babled or not, like the Heathen and our ignorant Papists, in pattring ouer thy Lords prayer, as they doe their *Pater Nosters* and their *Aues*, without Faith or feeling, without heart and affection, with that lip-labour that Christ (a) condēned in the Gentiles, & God (b) in the Iewes? Neither do I aske thee, if Parrotlike thou hast said ouer thy Creed, & ten Cōmandements, sometimes when thou didst rise and go to bed; which are as far from being Prayers, as the diuel is from truth, or as ignorance is frō knowledge, that tels thee they are prayers which are none. With these heathenish and Idolatrous

p Psal. 51.17.

Not praying alone.

q Psal. 51.1. v.12.13.14.
r Ier. 31.18.
s Mat. 9.24.
t Luk. 17.
u Psal. 119. 76.77.
x Luk. 23.42
y 2 Cor. 12.9.
z 1 Kin. 3.

a Mat. 6.5.
b Esa. 29.13.

Seruices perhaps thou haſt lodened the Lord, as the Iewes (e) once ouer-wearied him with the like vanities. But I aske thee how oft thou haſt indeed prayed? how oft indeed with a Sacrifice of Prayer, kindled with zeale, inflamed with the fire of the Spirit, heated with feruency, directed with knowledge, grounded on Faith in the Promiſes, proſecuted with Humility and Reuerence, attending with Conſtancy and Perſeuerance, accompanyed with Repentance for ſinne, and her Hand-maides Contrition and Confeſſion? how oft I ſay with ſuch a qualified Prayer, haſt thou approached the Throne of Grace? put vp thy petitions to heauen? knocked at the gate of Grace, for graces to be giuen, ſinnes forgiuen? how oft with ſuch Incenſe haſt thou viſited the Lords Altar? Seuen times a day, with *Dauid*? nay, three times with *Daniel*? nay, once? nay, none in many dayes, will thy heart tell thee, if it continue not ſtill hypocriticall, deceiuing thee as Sathan hath deceiued it? Well, and yet thou thinkeſt to be ſaued: But vpon that grounds? rotten, God knowes. Indeed euery one that cals vpon the Name of the Lord ſhall be ſaued: ſo ſaith the Prophet (d) ſo the Apoſtle, but thou calleſt not on the Name of the Lord, ſaith thy heart, at leaſt not as thou oughteſt to do, which makes thy prayer an abhominable ſacrifice, therefore thou thus continuing ſhalt not be ſaued.

e Eſa.1.11. 12,13.

d Ioela.32.

With thy Family.

But let me goe further with thee? Doſt thou

thou pray in Priuate? thats well: but dost thou pray for, with, and amongst thy family, in thine owne house, as did *Abraham*, *Iosuah*, and the Faithfull in their dayes? here thou art mute: and thy heart giues the negatiue. It is apparent God is as frequently and as feruently serued in the Houses, Tents, Tabernacles and Campes of many sauage and Scythian Souldiers, as in thy house. *Mahomet* hath better seruice in most Families of the Turks, & the diuell of the Virginians, then God hath in thy house.

For, Prayer is such an excellent part of Gods worship, that it is oft vsed for the whole seruice of God, as *Gen.* 4. 26. and else-where, being a duty whereby as man is profited, so wherewith God is wonderfully pleased, and his Name glorified, *Psal.* 50. 15. euen in all his Attributes: (both, First, in his Wisedome, in acknowledging that he is infinitely wise in knowing our wants: Secondly, in his power, in that he is able: Thirdly, in his Mercy, in that he is willing: Fourthly, in his Omipotency, and his Omnipresence, that he is alwayes ready and present to heare and helpe his Church and children: Fiftly, as also in his Knowledge, in that we confesse him by Prayer to be the Searcher of the heart, and the onely Intelligencer of the desires of man:) Now where this principall part of Gods Seruice and Worship is omitted, or but slubbered ouer, (as *Elies* Sonnes did the Sacrifices) in publique or priuate,

uate, how can a iealous and a zealous God indure it? Whē thou omitteſt, neglecteſt, deſpiteſt or deſpiſeſt this whole Seruice of God, how ſhal the Lord be pleaſed with thee? thou depriuing God of the principall part of his glory, he will fruſtrate thee of thy hoped glory: for, who euer are glorified of the Lord in heauen, muſt glorifie him in ſome meaſure on earth.

CHAP. XVII.

Not praiſing God in the true manner, and with an honeſt heart.

I Might alſo examine in this *Quære*, how thou performeſt other parts of Gods ſeruice; namely, thoſe which are Euchariſticall and Gratulatory, in prayſing GOD for his bleſſings temporall and ſpirituall, as did *Dauid* (*g*) in his Generation, with others. A duty (*h*) though commanded by God, and as a part of his Seruice, ſo of his glory, yet neglected as frequently as fouly, as it was of the nine cleanſed Lepers, and of *Ezekias*, whereby Gods wrath is kindled againſt many a man, and his ſeed and poſterity, as it was againſt Iudah and Ieruſalem. Secondly, they are both depriued of former bleſſings for their ingratitude, and Gods hand ſhut from powring out

g Pſal. 100. Pſal. 130.
h Pſa. 50. 15. i Pſal. 50. 23.
i Luk. 17. 17
k 2 Chron. 32. 25.

out any new mercies into the riuen dishes of such vnthankefull soules.

Many moe parts of Gods seruice omitted by an vngracious and vngratefull world might be prosecuted: whereby it plainely appeares that there are great troupes & swarmes of profane and godlesse men amongst vs, that haue not God in all their thoughts, like the Hypocrites (*l*) that haue no delight in God, such Atheists as *Dauid* (*m*) describes in the Psalmist, and as *Zephany*, *Ieremy*, *Esay*, *Ezekiel* and the rest of the Prophets haue still cryed out against, that neuer seeke vnto God, that neuer call vpon him: Nay, which thinke it vaine, and a thing neither behouefull for them, nor beneficiall to them, to call vpon God, as the cursed Iewes did in (*n*) *Malachy*. Nay alas, which is more, as many carnall and careless Ideots amongst vs, discouer with their lewde tongues, the thoughts of their poysoned and peruerse hearts, they thinke it concernes not them to serue God, to heare, reade, pray, conferre, meditate, and do such duties, (to which, first God, secondly, their endangered soules, thirdly, their generall & speciall callings, fourthly, their vsurped name of Christiās, fiftly, their vowes in baptisme, do oblige, bind them, & inioyne them:) but that these things are proper and peculiar to Cleargy men, Churchmen, Learned men, Schollers, Preachers, Holyday men, (as they vnholily call vs.) They are not booke-learned they say, (though they be

l Iob 21.10.

m Psal 14. Psal 53.

n Malac 3. 14.

hell-learned from a Sophisticall Diuell, to dis-
pute against their owne saluation;) besides,
o Ioh. 11. they haue other things to doe. *Martha* (o)
part to play, to looke for the world, to prouide
for wife and children: for such is their Atheisme
and Infidelitie, they dare not trust God for a
ragge, or a crust of bread, without their owne
p Mat. 6. 33. sinfull carke and worldly (p) care notwithstan-
ding all his promises of giuing them earthly
things if they seeke and serue him:) Hence it
How few ayme at Gods Seruice in all their waies & workes. is, as their actions declare their affections, ma-
ny thinke no otherwise of their creation, but
they were borne and brought into the world, e-
uen to seek and serue the world and themselues,
not God: and so go to heauen in a string (as it
were) as streight as a line when they are dead.
Husbandmen. Oh! how many Husbandmen thinke this the
ende of their liuing to delue, and digge, and
plow, and sow, and reape, and eate, and drinke,
and get his rents, and spend his pence in his
Sunday-pots: to serue his Catell, Horse, Oxen,
Kine, and Sheepe; himselfe seruing God no
more then the very Beasts and Bullockes, a-
mongst whom he conuerseth? These are also
Labourers. the thoughts, this the life of many a dayly La-
bourer and Hireling,: Thus also many vnsan-
ctified Tradesmen, Merchants, Mercers, Ha-
berdashers, Shoomakers, Taylors, &c. and o-
ther Shopkeepers, onely propound gold and
gaine, as the end of their labours and trauels
vnder the Sunne: how to load themselues with

thike clay; to beſtow their Sonnes and daughters in great matches, and high places; to giue great portions to their Children, rather of goods then of grace, and to leaue their ſubſtance to their babes: and to theſe endes the ſeruice of God, euen vpon his owne Sabbath, muſt be ſubordinate, his worſhip muſt be diſpenſed with, in whole or in part, by themſelues and thoſe whom they haue in charge. Iourneymen, Seruants or Prentiſes. Thus alſo ſome irreligious Seruingman conceits no other end of his liuing, moouing, or being, of his yeares, ſtrength, and vigour, but to ſerue his Maſter at his Table or at his turnes; or his Horſe, or his Hawke, at his appointment; beſides his miſſpent time and meanes in the proſecution of his owne ſeruile and ſlauiſh luſts: as for the Seruice of God, to which me thinkes he hath as many leaſures and opportunities in his vacancies from any needfull morrall imploiment, as any of the Sonnes of *Adam*: hee counts the thoughts of that ridiculous, the practiſe preciſeneſſe, not worthy his generous ſpirit: his time is wholly ſpent and miſſpent, either in ciuill attendance, according to his place, or in idleneſſe doing nothing, or in reading vaine Bookes, or ſeeing Playes, or friuolous diſcourſes of Horſes or Dogges, or worſe ſubiects; in which things the heart, it ſeemes, is moſt imployed in priuate, elſe could it neuer ſo frequently, by the tongue, vent out ſuch froath. In-

Virtus poſt Nummos.

Seruingmen.

Male agendo, nihil agendo. aliter agendo. Seneca.

which remisnesse and neglect in and of Gods seruice, ioyned with that loose prophaneneſſe which accompanies most of their professions, I thinke them much secured and hardened by the exemplary irreligious courses and discourses of their Masters for the most part, whose ordinary both words and workes, in, and about, either the world or their pleasures, and traded recreations (as their corrupt affections bend) vsually matched with a key coldnesse neglect, if not contempt (at least an indifferency) in the publike and priuate worship of God, seruing God no oftner nor no better, either in the church or their domesticall Chappels, then will stand with ciuility) reades a preceptory and practicall lecture to all the Seruants; that they should not be more forward and zealous in good duties then their masters, neither to out-strip them in Gods seruice if they meane to sleepe in a warme skinne, and not to expose themselues to the censure of more precise then wise, and to continue in their Masters fauour.

Seruant. So the mercenary hired Seruant, either for the Plough or Cart, or such like generally throughout the Land, what doth he more thinke vpon (besides sinne and vanity) then euen to doe his dayes taskes, like the Hackney Horse, his ease and Prouender, his bed and his victuals being the very GOD that he sacrificeth vnto? Tell him of ought else to be done in Religion, you shall preuaile as much

much as *Lot* with his Sonnes-in-Law, they thinke you ſcoffe. Hence it is that this clownish rout in moſt places, are ſo forgetfull of God and blockiſh euen to admiration, that they neither know, or vnderſtand, or can repeat the Petitions of the Lords Prayer, the ten Commandements, or the Articles of their Creed, or can other wayes prepare themſelues, (as I know experimentally in too many Villages and Pariſhes) for the receiuing of the Lords Supper, which they vſually doe receiue (as *Iudas* did the Diuell and the ſop together) then firſt, by putting on their cleane cloathes about Eaſter time: ſecondly, asking their Maſters bleſſing: thirdly, muttering ouer ſuch imaginary Praiers as before I haue ſpoken of: fourthly, going to Church to receiue their maker, and that day to be Gods Seruants (as they ſay) and at afternoone to walke abroad in the fields and drinke (ſometimes to drunkenneſſe) promiſcuouſly yong men and women together, in the Ale-houſe, and then God is ſtoutly ſerued that day: in which predicament and height of ſinne are their ignorant and profane Countrey-Maſters. Nay, ſuch a cruſt of Atheiſme and ſecurity is grown vpon the hearts of moſt Seruants, that in moſt Families I haue ſeene of Husbandmen, Plowmen, Graſſe-men, yea, and of ſome Gentlemen too (in the North parts chiefly) I haue ſeldome obſerued God ſerued at the Tables, either of Maſter or men, by ſaying Grace;

and

and Thankesgiuing, when like Hogges and Dogges they haue serued themselues with the vsurped Creatures.

This is the cold and crooked Seruice that our God gets of innumerable multitudes of Miscreants, that are as vnmindfull of him, as they are vnmercifull to their owne Soules.

I speake not of all, I know there are a remnant in Israel that forget not God nor bowe to *Baal*: neither do I disgrace or disparage any of those professions for the sin of the persons, no more then I blame the Calling of the Apostles, for that *Iudas* was a Traitor: yet I cannot but bewayle the great forgetfulnes of God, & neglect of his worship amongst vs, in this our outward prosperity, beautified with the marvellous and miraculous continuated light of the Gospel. Thus did Israel as we now, as appeares by the reiterated phrases in the Psalmist, and elsewhere, that in their prosperity they forgat God. The Lord hath laboured to excite and waken vs as he did them, by plague, pestilence, and other Iudgements from the Heauens and all the Elements, yet our heads are still heany, and our hearts are asleepe. Let vs feare the rod of *Assur*, the inuasion of Forraine powers: let vs not prouoke him to procure our cryes, and our seruice, by giuing vs ouer into the hands of Chaldeans and Assyrians. If euer Israel be caryed captiue (which God forbid) and be oppressed with a Spanish or a Romish yoake, we

shall

ſhall then wiſh that we had drawne neere vnto God in the Sunny day of Peace, ere we had been humbled like *Manaſſes*, *Dauid*, and Iſrael, by preſſures and afflictions.

A third part of this Vſe extends it ſelfe to thoſe, that running into a further degree of ſinne, and meaſure of iniquity (as indeed ſinne (like ill fame) ſtill growes greater in his progreſſe, and ſwels more vaſt and poyſonous, like the Dragon that hath eaten the Serpent, after once one ſinne be retained) doe not onely in their owne particulars, and with thoſe that depend vpon them, neglect, reiect, and refuſe the ſeruice of God, though they weare the Liuery and Cognizance of their Maſter, being called Chriſtians, but they maligne, calumniate, and ſtorme at others that are more zealous and forward then themſelues, æmulating (as it is ſaid of the Grey-hound, that thinkes much that any thing ſhould out-runne him) that any ſhould out-ſtrippe them in the ſincerity or meaſure of grace, or out-runne them in the courſe of Chriſtianity, accounting with politique *Gallio* Religion to be but Ceremonies and circumſtances, quirkes and quiddities. ſo the Lords *Nathaniels* (*q*) that ſerue him in truth, in whoſe ſpirit is no guile, to be but fooliſh and froathy fellowes, more preciſe then wiſe, Gods followers, Gods fooles, as *Michol* thought *Dauid* (*r*), nay, mad, diſtracted, raging men, as the Iewes, Chriſts Kinſemen, and *Feſtus* eſteemed Chriſt,

3 Part of the Vſe. Malignors of others zeale. *Vires acquirit eundo.*

q Pſal. 32. 2.

r 2 Sam. 6. 20.

Ieremy & *Paul*: yea, Gods faithful Seruants, as they haue alwayes been, so still are, as signes and wonders in Israell in this our blinded age: *Esay* 8.18. Yea, monsters, euen to the great men of the world, as *Dauid* (*s*) was: Yea, a scorne, reproach, and derision to them that are round about them, (*t*) accounted as men of an odde fashion and carriage from all others, (*u*) nicknamed Precisians, singularists, humorists, factious, hypocriticall, and the like: which censures they vndergoe from naturall and carnall men, but chiefly from those that haue in them some morall goodnesse (as *Iulian* himselfe had) for our ciuill, honest men, and formall hypocrites, contenting themselues with meere externall shewes and shadowes in the Seruice of God, without any sincerity of heart, or life of Religion, flattering and securing themselues in that dangerous and damnable estate wherein they feede their soules with a vaine and an ayrie hope, that they are as safe as the best, thinke whatsoeuer is more in Gods seruants, then they finde in themselues, to be precisenesse, and affected singularity, as needlesse, as fruitlesse in their friuolous conceits.

(*s*) Psal.71.7.

(*t*) Psal.79.4.

(*u*) Wisd.2.15.

Tripart. hist. lib.6.

Ciuill honest men most enemies to Gods Seruants.

And hence ariseth their Ismaelitish scoffes, and tongue-persecutions, against those that are more æminent and transcendent then themselues in many graces, because the conscionable carriage and gracious deportment of the Seruants of God, doth swart, censure, and con-

condemne their outwardneſſe and formality, at which they are as oft gauled and grieued, and fretted at the very heart, as they compare their tinckling Cymbals with the others holineſſe.

But leauing thoſe whited wals and painted Sepulchres, to his Iuſtice or Mercy that ſees their rottenneſſe and guilded rubbiſh: there are another ſort of men, if I may call them men (forgetting what the very compoſure of their body, and the inſtinct of Nature tels them) which beeing void of all grace, and empty of of goodnes; neyther knowing, nor willing, nor working what is pleaſing and acceptable to the Almighty, deriding and deteſting good men, and diſliking good duties with the former ſort: as neyther fearing God, nor caring for his worſhip, nor furthering his ſeruice, nor fauouring his ſeruants: caſting behinde their backes all thought of God, and their owne ſaluation: they ſerue themſelues & their owne ends, their luſts, their darling ſinnes, and conſequently the Deuill, Gods and their mortall enemy. And of this ſort are there not ſo few but they may bragge (as the Spirits in the Goſpell) of their number, their name is *Legion*. All places, profeſſions, trades, callings, conditions, eſtates, ſexes and ſorts, and ages, from youth to gray hayres, afford trayned Souldiers in theſe ſinful ſeruices, marching to hell vnder the conduct of the Prince of darkeneſſe, the God of the world and worldlings, that rules in and ouer thoſe children

4 Part of this Vſe of Redargution.

Many that liue among Chriſtians are the deuils ſeruants.

dren of disobedience. Alas, how many be there of couetous Mammonists, churlish *Nabals*, that as truely as *Dauid* and *Simeon* professed and confessed to the Soueraigne Creator, *Lord, I am thy Seruant*; so they say to *Mammon*, to the Wedge of Gold, to their Siluer shrine, their Mettall-Idoll, *Lord, I am thy Seruant*? How many Epicures, Drunkards, and riotous persons, whose belly (*x*) is their god, and their end damnation, say to the deuouring gulph of their vnsatiable guts, *I am thy Seruant*? How many lustfull liuers and lasciuious louers, offering the sacrifice of their vncleane bodies to bewitching women, say to *Asmodius*, the vncleane spirit, *Lord, I am thy Seruant*? How many proud aspiring spirits in Court and Countrey, flying in their thoughts faster then *Pegasus* or *Mercury* vpon the wings of high hopes, plumed with the feathers of their selfe-conceited worth, making greatnesse, not goodnesse, the marke of their mounting, may say to the high-climbing *Lucifer, Lord, I am thy seruant*? How many such saying desperately (with that Nation which once was called stubborne and crooked) (*y*) *Surely we will walke after our owne imaginations, and doe euery man after the stubbornenesse of his owne wicked heart*: Forsaking the Rocke of the field, and the Cedar of Lebanus for the cursed Thistle; the Fountaine of waters for broken pits; the liuing for the dead, the great *Iehouah*, for *Belzebub*, and the God of Eckron: the God of

Abraham

x Phil. 3. 17.

The Iewes.

y Ier. 18. 12.

Abrrham, for the gods of Nations; the seruice of God, for the seruice of Sinne and Sathan; the Diuell may iustly claime and challenge them in death, plead and preuaile to haue them in Iudgement, since they haue by an explicite or implicite couenant (as it were) sold themselues like *Ahab* and *Ieroboam*, to worke wickednesse in their life time, as wittingly and willingly dedicating and consecrating themselues to his seruice, as did once desperate *Ruffus*, who (as is reported) vpon the two sides of his shield painted God and the Diuell, with this Motto, *If thou oh God, wilt none of me, here is one will*, offering himselfe to him who was not a little glad of him, the vnkinde kinde Diuell, who retaines and giues Liueries to all commers; yea, and wages too, such as himselfe hath, the world in shew, but fire and brimstone in substance. *Esay.* 30. 33.

Si tu nolis, iste regnat.

CHAP. XVIII.

How all the members that haue serued sinne must and may serue God.

OH consider this, you that forget both God and your selues, his seruice and your own soules, you that make your members weapons of vnrighteousnesse to fight against God, wounding him with his owne weapons,

Vse of Exhortation.

weapons, the ſtrength of your bodies, and the powers of your ſoules, which you haue receiued from him: now at laſt (a) *offer vp your bodies a liuing ſacrifice, holy and acceptable vnto God, which is your reaſonable ſeruing of him, Giue vp your members as weapons of righteouſneſſe vnto God. Rom. 6. verſ. 12.*

a Rom. 12. 1.

These eyes of yours that haue beene full of adultery (c) haughty and proud, (d) mocking and ſcornefull (e), wandering (f). Now let them be Doues-eyes, chaſte-eyes, like *Dauids* eyes, lowly and humble: Caſt away the abhomination of your eyes, (g) let them not regard vanity (h): ſhut them vp from ſeeing euill (i): make a couenant with them as *Iob* did: let them not looke vpon a woman, but let them looke vp to the Holy one of Iſrael, euen as a ſeruant lookes to his Maſter (k). Set no wicked thing before thine eyes (l), but ſet the Lord alwaies before thine eyes to doe the thing that is right, *Pſal.* 16. 8.

c Iude 7.
2. Pet. 2. 14.
d Pro. 6. 17.
e Pro. 30 7.
f Eſay 3. 16.
g Ezek. 20. 7
h Iob 31. 1.
i Eſay 33. 15.
k Pſal. 123. 2.
l Pſal. 101. 1.

Twelue ſins of the tongue.

That Tongue of thine which hath beene a principall ſeruitor of Sathans, being ſet on fire by Hell (m), the flame breaking out; by, 1. lying, 2. ſwearing, 3. forſwearing, 4. filthy, 5. curſed, 6. guilefull ſpeaking, 7. vaine words, 8. idle babling, 9. profane ieaſting, 10. corrupt communication, 11. ſlandering, 12. reuilings; with ſuch other enormities in the whole courſe of thy life and conuerſation, to the diſhonour of God, and the pollution of the

m Iam. 3. 16.

good

good name and chastity of thy neighbour. Now let it forsake the old Masters seruice, in these sinnes: set a watch before thy mouth, and keep the dore of thy (n) lips. Lye not (o). Let thy lips speake no guile (p), but speake the truth to thy neighbour (q). So thou shalt shew thy selfe a righteous man. (r) *Sweare not, neither by the heauen, nor by earth,* (s) &c. But, *Let thy communication be yea yea; nay nay; for what is more, commeth of euill* (t). *Put away filthy speeches* (u) *Neither name, fornication, nor filthynesse, nor foolish talking nor ieasting which are not comely* (x). *But corrupt good manners* (y). Now also *Put away from thee a froward mouth* (z), *and cursed speaking* (a). *Anoyde* also *idle and vaine words*, for which *thou must giue an account* (b), *Be as slow to speake as swift to heare* (c). (since thou hast two eares, but one tongue) for, *in many words there cannot want sinne* (d). Therefore *auoide vaine repetitions and bablings* (e). In speaking either to God or man, *speake no vaine words* (f) Thus keepe thy mouth hereafter brideled, that thou sinne not with thy tongue (g). Neither is it sufficient that thou now purpose that thy mouth shall not offend in these and such like sinnes (h). But as thou hast been tongue-tyed heretofore, and mute, in speaking ought which was good, to Gods glory or thy neighbours good, now it is most consonant to that end and office, which thou hadst the vse of speech giuen thee, let thy tongue be a consonant to serue God, to sound out his praises

n Psal. 14, 3,
o Iam 4 11,
p Psal. 34, 13,
q Zach 8. 16
r Pro 13, 5,
s Iam. 5, 12,
t Mat. 5, 17.
u Col. 3, 8.
x Ephes. 5, 3
y 1 Cor. 15, 33
z Pro. 4. 24,
a Col. 3, 8.
b Mat. 5,
c Iam. 1, 19.
d Pro. 10, 1
e Mat. 6, 7.
f Esay 58 13,
g Psal. 39. 1.
h Psal. 17. 3.

continually (*i*). Sing to the Lord all thy life and praise him whilst thou liuest (*k*). Yea, if thou praise him before the morning watch, as did that holy-hearted *David* (*l*); yea, if at mid-night thou rise to giue thankes vnto him (*m*). If seuen times a day thou praise him; yea, if thy mouth daily rehearse his righteousnesse and saluation (*n*); yea, if all the dayes of thy life thou prayse thy God (*o*), and make his Statutes thy songs in the house of thy pilgrimage (*p*); yea, not onely praising him, but praying to him early in the morning (*q*); yea, at euening, and at morning, and at noone-day: so oft as thou eatest: thou dost but that seruice for which thy tongue was created: it is Gods due and thy dutie: so let thy tongue also serue man, Gods Image, in God, and for God.

Let thy words be good, and to the vse of edifying, that they may minister grace to the hearers.

Let thy speech be alway gracious and powdered with Salt, *Col.* 4.6.

Let thy tongue spread abroad knowledge (*s*), that it may be as the Well-spring of life (*t*). Vtter the words of Grace (*u*), that thy lips may feed many (*x*). If God haue inriched thee with knowledge, minister a word in season to him that is weary (*y*), confirming him that is ready to fall, and strengthening the weake knees (*z*). So thy tongue shall glorifie God, (*a*) thus imployed, be a testimony of the fince-

rity

i Psal. 34.
k Psal. 104, 33.
l Psal. 119. 147.
m Psal. 119. 12.
n Psal. 7. 15.
o Psal. 146, 2.
p Psal. 119. 54.
q Psal. 5. 3. Iob 8. 6.
s Pro. 15, 7,
t Pro. 10, 11,
u Eccl. 10, 12
x Pro. 10. 21.
y Esay 50 4,
z Iob 44.
a Psal. 50.

rity of thy heart (*b*), and it shall asswage the sorrow of the afflicted, *Iob* 16.15.

So for the other members of thy body, thy Eares, if thou hast not serued thy God in and by them, now beginne: hast thou serued Satan with them, either in hearing what thou shouldest not haue heard, profane Enterludes and Stage-playes, filthy Songs, scurrilous talke, whereby thou hast opened those two doores to let in sinne into thy soule? or hast thou refused to heare what thou shouldest haue heard? hast thou turned away thine eare from hearing the Law (*c*)? Hast thou had heauy and vncircumcised eares (*d*). Hast thou been an Idoll with eares and heard not (*e*). A deafe Adder stopping thine eares at the voyce of the Charmer (*f*) now serue God with that little part of thy body: now stop thine eares at the hearing of sinne (*g*), and open them to heare what the Spirit saith (*h*). Cause thine eare to heare Wisedome (*i*). Giue eare to vnderstanding (*k*). Heare counsel, and receiue instruction, that thou maist be wise now in the latter end (*l*). Be wise, and hearken to the corrections of life (*m*). Heare the Word of God: Sit at Christs feet with *Mary* (*n*). Heare with heede-taking (*o*). Heare with an honest heart. Heare and forget not (*p*). Heare and practise, so thou shalt serue God with thy hearing.

b Mat. 16.

Sinnes of the eares.

c Pro 28,
d Ier. 6.10. Psal. 40.8.
e Ezek. 13,2,
f Psal. 58.4.
g Esay 33,15
h Reu 2.
i Pro. 2,2,
k Prou. 4.
l Pro. 19.20,
m Pro. 15.3.
n Luk. 10,39
o Luk 8,18,
p Iam. 1,24

Moreouer, for thine Hands: if with them thou hast not serued God, working wicked

Sinnes of the hands.

workes to prouoke the eye of the Lords glory (q), neither in committing euill; firſt, ſtealing from thy neighbour; ſecondly, taking bribes in thy place; thirdly, Idleneſſe in thy Calling, or in ommitting good duties: firſt, either of Pie-ty to God, in ſtrething out thy hands in prayer: ſecondly, or of charity to man, in cloſing them towards the poore. Now keepe thy hands from doing euill, and conſecrate them vnto the Lord in doing good, ſo thou ſhalt be bleſſed (r). If iniquity be in thine hand, put it farre away (ſ). If thou haſt ſtolne, ſteale no more, but worke with thine owne hands (t). Keepe them inno-cent and pure (u). Shake thine hands from ta-king any gifts (x). Let no blot or ſtaine cleaue vnto them (y). Strengthen them to doe good workes (a). Open thy hand to thy brother, to the poore, to the needy (b). Stretch thy hand out, of the increaſe that God giues thee (c). And ſtretch out thy hands alſo to the Lord (d); yea, in euery place lift vp thy heart with the hand to God in heauen (e). So ſhall thy hands ſerue God.

q Eſay 3,8,

r Eſay 56, 2, Exod. 32,29, ſ Iob 11,14,

t Epheſ. 4,28

u Pſal. 24,4.

x Eſay 33.15,

y Iob 31,7.

a Neh. 2. 18,

b Deut. 15,11

c Pro. 31,

d Pſal. 143,

e 1 Tim. 2, Lament. 3,4

Sinnes of the feet.

For thy Feete: if they haue declined and made haſte to deceit (f) if they caryed thee with lewd company out of the way of Gods Commandements, to vanities or to vices, to fil-thineſſe or follies, to Playes or Brothel-houſes: now remoue thy foote from euill (g). Make ſtraight ſteps to thy feet (h). Refraine thy feet from the pathes of the wicked (i). And keepe the

f Iob 23,11

g Prou. 4, 26

h Heb. 12.

i Prou. 1, 15,

the way of the righteous (*k*). So ſhalt thou ſerue God and keepe thy ſoule (*l*). Walke not in vanities (*m*), nor in the counſell of the wicked (*n*), but runne the wayes of Gods Commandements. Imploy them to carry thee to the houſe of God, to the holy Exerciſes of Religion, where God is ſerued: Delight to ſtand in the gates of Ieruſalem (*o*), looking narrowly to thy foote, when thou entereſt into the houſe of God (*p*). Thus did thoſe two good *Anna's* in *Samuel* and *Luke*, a mother and a widdow: as alſo good *Dauid*, and here old *Simeon*, rightly and religiouſly vſe their feet in Gods ſeruice, in viſiting ſo frequently, ſo conſtantly, ſo zealouſly the houſe of Prayer, where they met with God, with Chriſt, and with a bleſſing vpon their ſeeking and ſeruing God. And ſo muſt thou, if thou ſet thy ſelfe with thy heart and ſoule, and ſtrength, and ſpirit, and minde, and body, to ſerue the Lord as they did, conſecrating theſe and the reſt of thy members, parts and powers, external and internall, to Gods ſeruice, which that thou maiſt more willingly performe, let theſe Motiues for concluſion of this Vſe, adde ſpurres vnto thee to runne along with old *Simeon* to the ſeruice of this beſt Maſter, to whom I recommend thee.

k Pro. 2. 20.
l Pro. 16, 17,
m Iob 31. 5.
n Pſal 1. 1.
o Pſal. 122. 2.
p Eccl. 4. 17.

CHAP. XIX.

Motiues perswading to Gods seruice.

1 From the end of our creation.

FIrst, thou wast created for Gods seruice: as the Apostle instanceth in one sinne, so I may in all: the body was not made for fornication, nor vncleanesse, nor adultery, nor drunkennesse, nor for any other workes of the flesh, which are recited (q), but for the Lord (r), and the Lord for the body. Therefore *Dauid* makes this an argument, that we should fall downe and worship the Lord, because we are the sheepe of his pasture, and the worke of his hands, he hath made vs, not we our selues. Doth any man keepe sheepe but he will eate of the milke of the flocke, and be cloathed with the wooll? Doth any man build a Palace, a Castle, or a sumptuous house for his enemy to dwel in? Did the Lord thinkest thou, oh vaine man, that seruest thy lusts, thy pleasures, the world, the diuill, forme and frame this excellent Fabricke and composure of thy body, more sumptuous, artificiall, magnificent, then the Ægyptian Pyramides, then *Salomons* Temple, then all splendent and glorious buildings vnder the Sunne, that are made of Lime, Stone, Lead, Wood; Glasse,

q Gal. 5. 19, r 1 Cor. 6, 23

Glaſſe, Mettals, and the like; and did infuſe (as it were inward proportionable furniture) ſuch an vnderſtanding ſpirit, an immortall ſoule, into this externall ſtructure and building of the body, for the Diuell his mortall enemy to dwell in? to take poſſeſſion and keepe habitation by his eldeſt Sonne, *Sinne?* will any earthly Monarch ſuffer a Traitor, a Tyrant, an Vſurper, to intrude vpon his Territories, to dwell in his Fortified Cities, to poſſeſſe his Crowne, and vſurpe his Throne? I trow not. And will the King of Kings ſuffer it? Can a meane man indure another man, which meanes to abuſe him, to inioy his Table, his Bed, his Wife? chiefly that ſhe to whom he is betroathed and wedded, ſhould proſtitute her ſelfe to his enemie? And will the Lord that is as zealous, ſo a iealous God, ſuffer thy ſpirituall whoredomes and fornications, with the triple enemies of thy ſoule, the deceiuing Fleſh, deluding World, and deſtroying diuell? Will he endure his Sanctuary to be polluted; his Temple abuſed, the holy Veſſels profaned? Thy body (*ſ*) is the Temple of the holy Ghoſt, thy members called Veſſels (*t*): now if thou ſuffer this great Temple-ſpoyler, this *Dionyſius*, the Diuill, to abuſe thy veſſels (*u*), by offering them to him by vncleannes, to pollute this Temple, this body of thine by ſin: he that thus deſtroyes the Temple of God, him will God deſtroy as he threatneth ſeuerally twiſe together. Take heed therefore that thou

ſ 2. Cor. 3, 16,

t Ch. 6, v. 19,

u 2. Cor. 6, 16

ſoffer not any ſins to take vp the beſt rooms in this earthly Tabernacle and Temple, leaſt by hardening thy heart, corrupting thy conſcience, deprauing thy will, blinding thy minde, eclipſing thy reaſon, dulling thy memory, diſordering thy affections, ſpoyling and defiling thy whole man, giuing ouer that body of thine which God made for himſelfe, to bee ſinnes Brothell-houſe, and the Diuels Play-houſe, wherein all ſinnes are acted, leaſt the Lord burne thee downe ſticke & ſtower eyther with fire from heauen, as hee did Sodome, or with fire in hell, as hee did *Dines*. Prepare thy body and ſoule therefore betimes: dreſſe it, and ſweepe and garniſh it, as a Chamber for Chriſt to keepe his Paſſeouer in, that the deſtroying Angell may paſſe ouer thee, when hee comes in Iudgement.

Os homini ſublimi dedit, &c.

I might adde ſecondly, how fitly by Creation thou art made in euery part, as an Organ and Inſtrument to Gods ſeruice: with a body vpwards to heauen (whereas all other Creatures looke low and groueling vpon the earth) with eyes to looke vp to the Hils and to the heauens, from whence commeth thy helpe; and downe vpon the fragrant & verdant earth, fit to behold how euery creature Celeſtiall and Sublunarie, in their kinde, as il were in a dumbe Oratory, tels thee there is a God, and a God to be ſerued: beginning and

Et refert quælibet herba Deum.

con-

continuing the Quire vnto thee, to ſing and ring forth his prayſes; thy tongue fitted to ſpeake *Magnalia Dei*, the wonderfull workes of God: and to confeſſe to Gods glory, as *Ioſhuah* tels *Achan* (x), thoſe numerous and haynous ſinnes of thine wherewith thou haſt offended God, more then all the vnreaſonable creatures: how euer the ill Angell eyther ſtrikes thee dumbe (as the good did *Zachary*) or if thou ſpeakeſt, Sathan oyles the Clocke of thy tongue to ſtrike after his ſetting, and moue after his motion. Thy head abounding with moyſture more then the heads of many Birds and Beaſts, ready to diſtill into thine eyes, that thou mighteſt weep for thy ſinnes more then the reſt, as hauing moe, and more monſtrous ſinnes to weepe for then al the reſt of the other Creatures: and ſo I might ſpeak of all other parts of thy body, and faculties of thy ſoule, ſuperiour and inferior, as Will, Reaſon, Memory, Vnderſtanding, Phantaſie, the Heart, with the Affections thereof, all fitted for Gods Seruice in the ſame ſymetrie and proportion.

x Ioſh. 7.

From conſidering thy Creation, thinke of Gods great largeſſe & bounty towards thee, in thy preſeruation: God hauing fedde, foſtered, educated, nouriſhed, cloathed thee, from thy firſt forming in the wombe, till this preſent minute and moment of time, wherein thou haueſt a rebellious ſinner againſt thy God:

2. Motiue from our preſeruation.

God: of protecting thee euen in thy Infancie, Childe-hood, Youth; in the weakeneſſe of the firſt, forwardneſſe of the ſecond, and raſhneſſe of the third; from many eminent dangers, to which thou waſt ſubiect; and reſeruing thee vntil this preſent houre in health and ſtrength, from the fury and force of the Elements, Fire and Water, &c From the might of the Creatures; the claw of the Lion, paw of the Beare, horne of the Bullocke, tuske of the Bore, tooth of the Dogge, venome of the Viper, ſting of the Serpent; all which thy ſins haue armed againſt thee, diſarming thy ſelfe: as alſo from the malice of the Diuell, and his ſubſtitute infernall Spirits, who (without Gods reſtraint) would haue torne thee in pieces and carryed thy ſoule (as they will doe the ſinners in Iudgement) in triumph to hell. Now doe not all theſe conſtant and continuated mercies of thy Protection, Preſeruation, Reſeruation, ſo long, ſo louing, ſo large, with the addition and multiplication of ſo many and manifold vndeſerued poſitiue bleſſings? Doe not all theſe (I ſay) call for, vrge, require, plead for, yea, preuaile for thy heart, thy obedience, thy ſeruice, to ſuch, ſo good, ſo great a Maiſter? Sure, if thou giueſt it not him now, frankely, freely, willingly, heartily, deſiringly, thou art a monſter of men, without grace or good nature: but eſpecially if thou payeſt the Lord euill for good, ſinnes for fauours,

uours, and ſerueſt Sathan for him, thou art an vngratefull Viper, and condemned of the very Heathens. Neyther will God bee ſo abuſed. Make it thine own caſe: thou takeſt a deſolate Infant (as *Pharaohs* Daughter did *Moſes*) and bringeſt him vp; or thou entertaineſt a Seruant, giueſt him meat, drinke and cloth. wages, countenance, houſe and harbour, &c. wouldeſt thou take it well, if this thy adopted foſtered childe, this thy ſo much fauoured Seruant ſhould reiect thee (thou ſtill out of thy loue continuing his meanes and maintenance) and ſerue thy mortall enemie? Now make Application: thus thou dealeſt with God, in ſeruing (notwithſtanding all his fauours to thee, temporall and ſpirituall) him who is the profeſſed enemy of God, of Chriſt, of the Goſpell, of the Church, of man, of thee, and of thy ſaluation, the Diuell.

Thirdly, conſider thy Vocation, thou art called from darkeneſſe to light: *The grace of God hath appeared vnto thee, teaching to deny vngodlineſſe and worldly luſts, and to liue ſoberly, righteouſly, and godlily in this preſent world* (y). *Therefore*, as an obedient childe to thy Father, as a dutifull Seruant to thy Maſter, *faſhion not thy ſelfe to the former luſts of thine ignorance, but as hee that called thee is holy, be thou holy in all manner of converſation* (z). *The night is paſt, and the day is come, caſt away therefore the workes of darkeneſſe, and put on the armour of light: Walke honeſtly as*

3. Moiue, from our Vocation.

y Tit. 2. 11.

z 1 Pet. 1 14

in

in the day, not in chambering and wantonneſſe, not in gluttony or drunkenneſſe, not in ſtrife and enuy, but putting off theſe (as a man puts off an olde garment when hee puts on a new) *put on the Lord Ieſus Chriſt, and take no thought for the fleſh, to fulfill the luſts thereof* (a). I pray you let vs ponder, that what arguments the inſpired Apoſtle *Paul* vſeth to the *Romanes, Philippians, Theſſalonians, Epheſians*, to incite them to the ſincere ſeruice of God, the ſame may bee vrged and preſſed vpon vs in this Land; yea, vpon all Chriſtians in Europe, or elſe-where: for as wee now are paralell with them in the knowledge of God & of Chriſt, by the preaching and reuelation of the Goſpell of Chriſt, ſo wee were once nuzled and blinded with them, in the ſame cloud & miſt of ignorance & vnbeleefe, ſinners, of the Gentiles, without God in Chriſt. And therefore ſince God hath called vs (whether by the Miniſtery of *Paul*, or of *Ioſeph* of Aramathea, or of *Simon Zelotes*, or whoſe elſe, it skils not) to the knowledge of his truth, and to his ſeruice, by the voyce and ſound of the Goſpell, let our conuerſation be ſuch as becommeth the Goſpell, *Phil.* 1. 27. God might haue placed thee ô ſinfull ſecure man, amongſt the Iewes, Turkes or Pagans, or thou mightſt haue continued with thy fore-fathers, wrapped and enueloped in the Ægyptian darkeneſſe of Popery, where the light of his Trueth ſhould haue beene hid from

a Rom. 13. 12

to Heauen.

from thee: but now that his wayes are reuealed to *Iacob*, and his ſaluation to Iſrael; ſince thou haſt heard his Word, if thou wilt not fall downe and worſhip him, and worke his Will, Chriſt the obiect of the Goſpell, as a ſtone which thou ſtumbleſt at, and a rocke of offence, ſhall fall vpon thee, and daſh thee to pieces: better thou hadſt neuer heard of Chriſt, then now with *Herod* to mocke him, when with the Childe-murthering *Herod* thou pretending to worſhip and ſerue him, thou doſt but ſerue thy ſelfe and thine owne ends, by all lewd courſes, ſinfull and ſiniſter meanes whatſoeuer.

4. From our Redemption.

Fourthly, this is the end of thy Redemption from the ſlauery and bondage of thy ſpirituall enemies, from the power of darkeneſſe, of Sinne, and ſinnes puniſhment, the ſecond death, euen to ſerue God: ſo runne all the ſtreames of the waters of the Well of life: ſo *Zachary* propheſieth (*b*): ſo *Paul* perſwades the Corinthians, that beeing bought with a price, they ſhould glorifie God in their bodies and their ſpirits which were Gods. So *Peter* preſſeth the ſame vpon the diſperſed Iewes, commenting, as it were, vpon, and inlarging *Pauls* price that was paid for mans redemption, ſhewing firſt negatiuely what it was not; not any of theſe corruptible things, as gold and ſiluer, the earths redundance; not pearles & precious ſtones, the treaſures of the

b Luk. i. 74. 75.

Land

Land and Sea, the Indians ſtore, and the Fiſhes hidden vertues, &c. then affirmatiuely, it was a bloudy bootie that bought vs, and not euery kinde of bloud; not the bloud of Goats or Bullockes, of Men or of Angels, but the precious bloud of Chriſt, as of a Lambe vndefiled and without ſpot: and the end of all this great Myſtery, greater Mercy, in redeeming man from his greateſt miſery, what other was it, as alſo of our Vocation? Sure nothing elſe, but, 1. holineſſe, 2. and the feare of God (which is the ground of his ſeruice) 3. and renunciation of a vaine conuerſation, as appeares by the Contexts, 1. *Pet.* 1. 14. 15. 16. 17. 18. So is *Titus*, a patterne of a good Preacher, taught to preſſe and preach this point; that the end why Chriſt gaue himſelfe for his Church, redeeming vs from all iniquity, was that we ſhould be a peculiar people vnto him, zealous of good workes (*d*), with infinite the like places, plainly demonſtrating that as redemption by Chriſt is not generall and vniuerſall; (for then *Iudas*, *Herod*, *Pilate*, *Eſau*, and others, ſons of perdition, ordayned to condemnation, ſhould haue been redeemed) but limited, proper and peculiar to his Elect, to his Church, to his People. Such as are his Sheepe heare his voyce, obey and ſerue him; ſo thoſe that continue ſtill in their ſinnes, frozen in their dregs, incredulous and vnbeleeuing, impious in their liuing, impure in their conuerſing, giuen ouer to ſtrange

d Tit. 1. 2. 14

luſts

luſts and vile affections, making their belly their God, and the like, are ſo farre from hauing any benefit by Chriſt, that hee is vnto them a rocke of ruine, a ſtumbling-blocke, and a ſtone of offence, the falling of many in Iſrael, like the word and Sacraments, and all things elſe, vnto the wicked contemners of his worſhip, and condemners of his ſeruants; the ſauor of death vnto death: they accounted enemies to his Croſſe, ſuch enemies as he will ſlay, as he hath threatned, their end being condemnation.

Fiftly, our Profeſſion, me thinkes, ſhould be a maine inducement to our practiſe in this point: for ſo reaſons both the Prophet and Apoſtle, if we account God our Father, as we do, (e) then where is his honour? if our Maſter, then where is his ſeruice? And ſure if wee call him Father which without reſpect of perſons iudgeth euery man, then let vs paſſe the time of our dwelling here in feare: otherwiſe wee borrowing the ſame vizards which the Phariſies long ſince caſt off with their liues, we ſhould be branded with the ſame note of painted Sepulchers and whited wals, and adiudged to the ſame woes and Anathemaes that they were, being in the ſame predicament of groſſe and formall hypocriſie.

5. From our profeſſion.

e Mal. 1. 6. Luke 11. 13.

Sixtly, the good procured, and Reward promiſed, the Wages expected, ſhould not a little woe vs and winne vs to this ſeruice: for, all would

6. From the reward of Gods ſeruice.

would retaine to such Masters who are most able and willing to worke their welfare; where they may haue the best present helpes, and future hops of preferment and promotion. Now, who is able to promote, if God doe not? first, Wealth; secondly, Worship; thirdly, Honour; fourthly, Peace; fiftly, Protection in danger; sixtly, Approbation; seuenthly, Acceptation; eightly, outward Blessings; ninthly, reward of Inheritance; tenthly, Curses remoued, Plagues escaped; all these are the Pedisseques, the Handmaides, and Attendants, and Seruants, that attend and wait vpon, and serue those that serue the Lord, as may be instanced and inlarged in their particulars.

CHAP. XX.

Of further incouragements to Gods Seruice.

First reward wealth, and riches.

FOr Riches, Wealth, and outward blessings, as they are promised, so they were giuen and exhibited vnto *Abraham*, *Isaack*, *Iacob*, *Iob*, *Dauid*, *Salomon*, &c. with infinite others, as an incouragement to the seruice of God, as the fruits of their faith, as the reward of Religion: Godlinesse is great gaine, and hath the promises both

both of this life, and of the life to come, and who consent and obey must eat the good things of the Land. That this Position is no Paradoxe, that Grace is the way to gaine, and Piety the meanes to prosperity, as is *Psal.* 1. so let any (to stand vpon no moe places) read *Exod.* 23. 25. and he will confesse that this is as true, as GOD himselfe is true. If any man bee troubled with that scruple which perplexed *Iob*, *Ieremy* and *Dauid*, in their time, that the slaues of Sathan are in outward peace and pompe, and seeming-prosperity, when Gods Seruants are in the ebbe, and going downe the winde, the same Scriptures salue & satisfie the sore of this Obiection, where it was first made, to which place I referre you, *Psal.* 73. and *Iob* 21.

to Heauen.

The second meede and reward of Gods Seruants, is Honour, that continuing as inviolable, as the Decrees of the Meedes and Persians, which God aoucheth to *Samuel* of reiected *Saul*, *Those that honour me. I will honour them* (*f*). Them whosoeuer, whatsoeuer, whereseoeuer, they be, Kings and Kesars, poore and pesants, that performe homage and fealtie vnto God, holding their soules, their lands, and their liues in *Capite* from God, those the mighty *Iehouah*, who onely can set vp and pull downe, aduance and deiect, will honour, they shall be gracious in his eyes, dreaded of their enemies as was *Ioshuah* and *Dauid*; and honoured of all those that are round about them.

2 Honour.

(*f*) 1 Sam. 2. 30.

Quoscunq; qualescunq; vbicunq;

Lex Talionis.

This is Gods Law of Parity, ratified in the high Court of Parliament in heauen, and put in execution in earth; first, *Abraham*, Gods friend; secondly, *Ioseph*; thirdly, *Moses*; fourthly, *Samuel*, deuoted to Gods seruice, proued the truth of this Promise: the first honoured in the presence of his friends, of his neighbors, of his enemies (*g*). The second found store of Honour where euer he came: in his Masters house, in the Prison, in the Palace (*h*). The third honored by working Miracles for deliuerance of Gods people, for confusion of Gods, and his enemies (*i*). The fourth increased in honour as in yeeres, growing in fauour with God and man.

g Gen. 18, 18, Chro, 20. 3, 23. 6.

h Gen 39. & 40. & 41.

i Exod 14 32 Chro, 16, 32.

Infinite such examples might be recited, the time would be too short to shew how *Gideon*, *Baarack*, *Iob*, *Danid*, &c. the faithful Seruants of God, were exalted from the Threshing-floore (*k*), From the sheep-fold; yea, from the dung-hill (*l*) to sit with Princes, yea, to be Princes of the people, *Psal.* 78. 70. *Psal.* 113. *v.* 7. 8.

k Iudg. 6, 11 Iudge 4. 6,

l Iob 42. 12,

So that if it be so that all affect honour and eminency, me thinkes, we should take the right course to effect what we affect, euen by seruing God. Not to seeke it, as *Mary* sought Christ, where it is not, preposterously and carnally: either of the world, as the ambitious Iewes did (*m*) nor from the vaine breaths of men, as the hypocriticall Pharisies did (*n*) Much lesse at the hands of the diuell, as *Balaam* did (*o*) by Diuellish courses, and sinfull impieties, and horrid villanies,

Sin brings shame and other iudgements.

m Ioh. 5. 4, 4

n Ioh. 12. 43,

o Numb 22.

lanies, as those that built Babels Tower, and he that built Babell, and he that burnt *Dianas* Temple, did (*p*). By Rebellions and Treasons, as *Absalo* did (*q*), as the Papists by King-killings, and Powder-plots: as our drunkards by their vnreasonable quaffings, by quarrelling, fighting and stabbing; as our vaine and vicious Gallants in their falsely supposed man-hoods: nor by any other horrid sinne whatsoeuer; for the way of sinne is the way to shame and dishonour.

Nimrodians
Nabuchadnezzar.
Erostratus.
Rebellions and Treasons.
p Gen.11.3.
q 2 Sam.18.18.

For, as wicked and vngodly men seruing the Diuell, whose children they are (*r*), by seruing sinne (*s*), suffering it to raigne in their mortall bodies (*t*), are called and accounted the enemies and haters of God (*u*); vnruly, and vntamed Heifers (*x*). Spurners against God (*z*). A rebellious and a false seed (*y*). Conspirators, and such as stretch their hands out against God, as *Iob* and *Ieremy* (*a*) call them. Dispisers of the Spirit of Grace (*b*). Stout against God in their words. Contemners of his wayes (*c*), Setting their mouthes against heauen (*e*). Dispising both the Word of God, with the Iewes (*f*). and the Workes of God, as did the Gentiles (*g*). And the Ministers of God, as the Elders of Israel, and the People, did *Moses* (*h*) and *Samuel*. And the Iewes, (*i*) Christ and his Disciples: but euen the person of God himselfe, as did the *Aramites*, (*k*) *Nabuchadnezzar*, *Senacherib* (*l*), *Rabsekah*, and others: so the Lord

r Ioh.8.44.
s 1 Ioh.3.8.
t Rom.6.12
u Rom.1.30 Rom.8.7.
x Hos.4.16.
y Deut 32.15.
z Esa.57.3.4.
a Ier.11.9, Iob 15.25,
b Heb.10.29
c Mal.3.13.
d Iob 21.14.
e Psal.73.9.
f 2 Chr.24.19. Psal.50.17.
g Rom.1.21 22
h Exo 16.8. 1 Sam.8.7.
i 1 Ki.20.28
k Dan.3.15.
l 2 Kin.19.

hath threatned to deſpiſe ſuch deſpiſers (*m*), to deride ſuch deriders, and to lay their honors in the duſt (*n*). Curſed are they of the Lord, like the inhabitants of Meros (*o*), euen with all the curſes pronounced from Mount Eball (*p*). Becauſe they ſerue not the Lord, the Lord accounts baſely and vilely of them, euen as of Oxen and Aſſes, Dogges and Swine (*q*). As droſſe and dung, and vnſauory Salt, fit to be caſt away: yea though *Coniah* the Sonne of *Iehoiakim*, were as the ſignet vpon the Lords right hand, yet if he deſpiſe the Lord, he ſhall be pluckt thence, accounted as a deſpiſed and broken Idoll, or as a filthy veſſell (*r*). Nay, though *Saul* bee a King, if hee reiect and forſake the ſeruice of God, God will reiect and caſt him away too, (*ſ*). Yea, Ieruſalem, if ſhe refuſe to obey her God, ſhall bee an habitation of Diuels (*t*). The Iewes, though *Ruhamah*, ſhall be *Lo-ruhamah*, though *Ammi*, Gods people, yet if they forſake the ſeruice of God, they ſhall be *Lo-ammi*, none of Gods people (*u*). But (as at this day it is ſeene) a diſgraced, deſpiſed, and contemptible Nation: and ſo will the Lord deale with all other wickedly wretched contemners and deſpiſers of his Glory, his Word, his Workes, his Ordinances: they ſhall be blamed and ſhamed, and come to an ignominious and odious end.

m 1 Sam. 2. 30.
n Pſal. 24.
o Judg. 5. 23.
p Deut. 27.
q Eſay 1, 3. 2 Pet. 2, 22.
r Ier. 22. 24. and 28.
ſ 1. Sam. 15. 16.
t Reu. 18. 2.
u Hoſ. 1, 6, 9.

Euery creature ſhall conſpire their deſtruction

ction that ſerue not their Lord & Maſter the Creator. The Angels ſhall ſmite them, as they did *Pharaohs* firſt borne, *Zenacheribs* Hoaſt, & *Herod* (*x*). Men ſhal laugh at them, and the righteous ſhal haue them in deriſiō (*y*), They ſhall not continue in honour, but be like the dumbe beaſts that periſh. The Diuell ſhal triumph ouer them, and cry at their deſerued Plagues; *So. ſo, There goes the game.* They hiding their ſins, & not cōfeſsing them to Gods glory, ſhall not proſper (*z*). Their ſouls ſhall be ſmit with fears like *Paſhur* & *Cain* (*a*): there ſhall be no peace to them, but *ſonitus terroris*, a ſound of terrour round about (*b*). For their good names theſe ſhall rot & periſh, (*c*) euen like their wealth and ſubſtance, vpon which Gods curſe ſhall ſeaze (*d*). They ſhall be made a wonder, a prouerbe, and a reproch amongſt all people, an aſtoniſhment; an hiſſing, and continuall deſolation (*e*), And for their ſeede, it ſhall not proſper: the ſword ſhall deſtroy them (*f*): for, *the Lord will root out the memoriall of the wicked from the earth* (*g*).

Gods hand ſhall be vpon his enemies in many iudgements.

x Acts 12,23

y Pſal.52,6,7

z Pro.28,13

a Gen.4. Ier.10.3.

b Eſay 57. Iob 15,20.

c Prou.10.7.

d Deutr.28. 16,17,18.

e Deu.28,37. Ier.25,9.

f Iob 27.14.

g Pſal.34.16.

Therefore as *Dauid* concludes to the comfort of Gods ſeruants after the enumeration of many bleſsings, *Thus ſhall the man be bleſſed that feareth the Lord:* ſo I may ſay in theſe particulars, and many moe plagues denounced from the mouth of God, as in *Leuit.* 26. 16. *Pſal.* 49.12. *Pſal.* 107.10. *Prou.* 3.33. vpon the

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n Pſal. 24.

o Judg. 5. 23.

p Deut. 27.

q Eſay 1, 3. 2 Pet. 2, 22.

r Ier. 22. 24. and 28.

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wicked in this life, besides those which they shal feele and finde in their death (*i*). And in iudgement (*k*), and in hell (*l*). Loe thus shall the man be plagued that serueth not God.

If any beleeue not these testimonies, let him looke his owne face in the glasse of the examples of *Pharaoh, Herod, Nebuchadnezzar, Holofernes*, of *Iulian* the Apostate, *Valerian, Antiochus Nero, Domitian, Decius, Diocletian, Baiazet*, with infinite others, from the Word, and Histories, as they are recorded by the *Machabees, Tacitus, Suetonius, Dion, Orosius, &c.* and they will speake, that from the beginning of the world till now, sinne alwayes brought shame, and that Gods dishonor brought Gods disfauour, death to the body, damnation to the soule: which considerations may be whips & goads to driue vs to the duty vrged.

i Iob 13.26. Psal. 49.14. k Dan. 12.2. Esa. 2.11. Reu. 1.7. Reu. 6.15. Matt. 25.41. l Mark. 9.43 44. Luke 13.28 Reu. 9.6. Theod. lib. 30. 11. Euseb. lib. c 30. Lib. 7.14.

CHAP. XXI.

Holinesse is the way to Honour.

IT is contrary with the godly, their seruice is the path-way to honour: the people that hearken vnto Gods voyce, are a precious people vnto him, nigh aboue all Nations, in praise, in name, in honour (*m*). Aske the verdict and censure of all the Prophets, and Apostles.

m Deut 26.

and

and the Seruants of God, *Esay*, *Michah*, *S. Paul*, S. *Iames*, S. *Peter*; yea, of Christ himselfe: and according as they were inspired by the Spirit of Truth, and knew in their owne experience, they will say that the way to be great, is to be good: to rise, is to fall; to be exalted, is to be humbled vnder the mighty hand of God (*n*). The way to seeke glory, and honor, and immortality (*o*), is to continue in well-doing, to be fixed, established, and to endure for euer, is to beleeue, and to fulfill the will of God, and that the only thing that is good for man, is to walke with God (*q*). Yea, *Tully* & *Aristotle*, that made Honour the subsequent and effect of Vertue and goodnesse: the Ægyptians that painted it betwixt Humility and Labour: the Romanes that so composed their Temples, that a man must first passe by the Temple of Humility and Vertue, ere he could touch the shrine of Honour; saw with the eyes of Nature, that the way to be great, is to be good. Yea, to serue that goodnesse, which the Heathens onely coniectured, but Christianity defined to be the soueraign good, & that is God himself; who is both more willing to preferre his Seruants to earthly dignities here, if it be good for them to be exalted: yea, and infinitely more able then *Assuerus* was to honor *Mordechens* (*r*), *Nabuchadnezzar Daniel* (*s*), *Pharaoh*, *Ioseph*; yea, or *Saul*, any of his Captaines or followers, for all his boasts of his Fields and Vineyards (*t*), since his alone

n 1 Pet. 5, 6.

o Rom. 2. 7.

p Esa 7. 9.
1 Ioh. 2, 17.

q Mich. 6, 8.

r Hest. 6. 6,

s Dan. 5. 7.

t 1 Sam. 22, 7

alone is Greatnesse, and Power, and Glory, and Victory; since all that is in heauen and Earth is his, Riches, and Honour, Power and Strength, &c. as *Dauid* acknowledgeth, *Hannah* singeth and *Cirus* confesseth, 1 *Chro.* 29. 11. 12. 1 *Sam.* 2. 7. 8. *Ezra* 1. 2.

God is most liberall of all Masters.

For, I pray you, what was the most that any of those great Monarchs could doe for any of their Fauourites and Followers in their chiefest graces, when they set their wits a-worke, what to doe for such a man whom the King will honour? Cloathing in Purple, and royall apparell, setting on their heads a Princely Diadem, putting a Chaine of gold about their neckes, Rings vpon their fingers, mounting them on their Steeds, or setting them in a gorgeous chariot, with Proclamations before them of the Kings fauours towards them, was the chiefe luster and eminency that earthly Kesars could dignifie their chiefest Seruants withall, *Gen.* 41. 42 43 44. *Hest.* 6. 9. 11. *&c.*

But what are all these Honours that the King of Ægypt, the King of the Medes, or of the Babylonians could proffer in respect of that Honour which God bestowes vpon the meanest of his Saints & Seruants? Surely toyes and trifles: for in stead of these fine Linnens and royall Roabes that are exposed to the corrupting Moath, and consuming Time, God will cloathe his with the external & internal robes of grace, the righteousnesse of Christ (*u*), they shall not haue

u Esa 49. 18. Rom 13. 14.

haue a fading but a flourishing, not a mortall but an immortall Crowne, not of Gold, but of Glory; that is, they shall not haue a Chaine of Gold onely (*x*), but of golden Graces knit together by Saint *Peter* (*y*). In stead of a Ring they shall be placed as Signets on the Lords right hand (*z*). I cannot say they shall ascend vp in a chariot (though *Elias* were so taken vp) but they shall be aduanced to choise mansions in such a Kingdome as surpasseth all the Kingdomes of the earth, as much as the Sunne the Cloudes, as *Salomons* Throne *Iobs* Dung-hill, *Ephes.* 2.6. *Ioh.* 14.2. *Reu.* 3.12. where they shall be Kings and Priests for euer, *Reu.* 1.6. *Such honour haue all his Saints, Psal* 149,9.

If any man obiect that he sees no such honour that Gods Saints haue: that they are rather made here a gazing stocke to men and Angels, despised, reuiled, and euill spoken of; yea, reputed as the filth of the world (*c*), and the off-scouring of all things.

Answ. It is true indeed: But of whom? Of such, whose neither praise nor dispraise is to be respected: of profane men, children of *Belial*: of fooles and Naturalists: (for so are all vngodly men termed (*d*).) Of such we are reputed fooles for Christs sake, yet are we wise in Christ; though weake, yet strong; though despised, yet honourable (*e*); Honourable, though not with wicked men, yet we shall be hereafter, when we must sit in ioynt Commission with Christ,

x Psal. 45.13

y 1 Pet. 1.4, 5 6,

z Ier. 22. 24.

c 1 Cor. 4.9. 12,13,

d Psal. 14,1. Psal. 53,1. Luke 12.20. Ier. 4. &c,

e 1 Cor. 4,10.

Christ in Iudgement vpon them. In the meane space we are honoured of God, and if hee be with vs who can be against vs? *Rom.*8.31.

Gods Seruants best regarded and rewarded.

Besides, if this Motiue will not fix vpon thee, yet let the greatnesse of reward, the excellencie of the wages, the liberall allowance of Gods Seruants, stirre thee vp at last to sing this best part of *Simeons* Song with heart and voice, that thou wilt be Gods Seruant: It is a blasphemous scandal that the Iewish Atheists cast vpon God, that it is a vaine thing to serue God, and they had got no profit in keeping his Commandements. For, *Sure there is a reward for the righteous: doubtlesse, there is a God that iudgeth the earth* (*g*). A reward euen in this life, euen before the Sonnes of men (*h*). Euen as *Dauid* was annointed long before he was crowned (*i*). So here the Lord annoints vs with the oyle of gladnesse in the Church militant, though wee haue not the Crowne (till Christs appearing) triumphant, 2. *Tim.* 4.8.

f Mal.3,14.

g Psal.58,10
h Psal. 31,19
i 1 Sam.16,13
k 2 Sam.2,4

Yea, euen heere the Lord is a Sunne and a Shield to his Seruants, he giues grace and glory, and no good thing wil he with-hold from them that liue vprightly (*k*). For what good thing doth mans heart desire which God doth not promise and performe to his league Subiects?

k Psal. 84,11

1 For their Wealth: he giues them wealthy wages; an hundred-fold (*l*). He builds the Hebrew Mid-wiues houses (*m*), and gines his Seruant *Dauid* a great portion; for hee loueth

l Mar.10,30
m Exod. 2.

the

the prosperity of his Seruants.

2 For Health: the Lord will make their bed in their sicknes(*n*). Yea, the voice of ioy and health is in the habitation of the righteous, *Psalme* 110.1.

3 For Strength: the Lord himselfe is their strength(*o*), and they shall be strong in the power of his might, *Esa.6.10.*

4 For Fame: their memoriall shall be blessed(*p*); yea, their righteousnesse shall shine as the noone-day(*q*), euen as *Salomons* did to the furthest South.

5 Yea, their enemies, that haue traduced them, shall, will they, nill they, acquit them, and iustifie them; euen as *Saul* twise iustified *Dauids* integrity(*r*), and *Pilate, Pilates* Wife, the *Centurion*, nay, euen *Iudas* himselfe, together with the Sunne, the Earth, and the Stones acquitted Christ, (who is termed Gods righteous Seruant in *Esay*,) and proclaimed his innocency.

6 Nay, rather then they should want their deserued commendations, God himselfe will prayse them liuing and dead: as he did in *Moses* funerall Sermon, *Iohn* 1.

7 Nay, iustifying them euen against the accusation of the old accuser Satan, as he did *Iob*, *Iob* 1. Hence we haue these Encomiums of *Dauid, Ezechias, Asa, Iosias, Moses* himselfe, with others in the old Testament, to bee men after Gods owne heart; men of vpright, perfect, and relenting hearts, and of meeke spirits.

n Psal.41.3

o Psal.27.8

p Prou.10.7

q Psal.37.6.

r 1 Sam.18.

Hence

Hence also Christ himselfe so famouseth the Centurion, the Canaanitish woman, the good Seruant, *Nathaniel*, *Mary Magdalen*, &c. Hence *Paul* so commends *Mnason*, *Gaius*, *Philemon*, *Appia*, &c. *Luke* in the *Acts*, *Stewn Dorcas*, the noble *Bereans*, *Barnabas*, with others, for their Faith, their Sincerity, Zeale Almes-deedes, Liberality, Hospitality, Loue to the Word, searching the Scriptures, Holinesse, with other Graces: so much doth God delight in the flourishing fame of his Church and Children.

True Peace.

For Peace: where righteousnesse flourisheth, there is abundance of Peace. Peace keepes her Throne amongst Gods Seruants, for though they be at warre with the blacke Prince of Hell, and his blacke Guard the wicked; and with the World, and chiefly with their owne corruptions; yet they haue peace with God, with Christ, with the Angels, with the Church, with her Children, with their Brethren, with the Creatures, with their own Soules and Consciences, such as none knowes, saue those that inioy it.

God grants the suites of his Seruants.

For Fauour: they are in wonderfull grace with their Masters: they haue freedome of accesse to the throne of Grace, vpon all occasions; the golden Scepter is alwayes stretcht out vnto them: they may haue easier accesse to the God of heauen, and more gracious welcome, with obtaining of their Suites, and Petitions,

titions, and Prayers, then any Courtier with a temporall Prince: it being as truely verified of God towards his Seruants, (as it is recorded of *Augustus Cæsar*, and *Traian*, these morrally good Emperous) that he neuer sent any discontented or empty away that was a sutor to him. Witnes thou *Salomon* when thou didst pray for Wisedome; thou *Paul*, when for strength against Sathans buffets; thou *Ezekias* and *Dauid*, when you called for deliuerance from enemies; you Israelites, when you cryed in bondage; thou *Moses*, for preseruation at a dead lift; thou Prodigal, thou Publican, thou penitent Thiefe, thou mourning *Manasses*, thou mourning *Mary*, when you prayed, and sued with teares for mercy; thou *Anna*, thou *Isaack*, thou *Zachary*, with thy wife *Elizabeth*, intreating for Children: nay, lastly, let the experience of all Gods Seruants for this fiue thousand yeres, speake; and speake thou mine owne soule, in thy yong, yet true, experience, what thou hast found and felt, and declared in the great Congregation: if euer petition were put vp from a sorrowfull soule, a beleeuing and a touched heart, a zealous spirit, that receiued not a gracious answer in euery request concerning body or soule, that concerned either Gods glory to giue, or his seruants good to receiue. For thou Lord wilt blesse the righteous, thou wilt shine vpon him with the light of thy countenance, and with fauour wilt crowne and compasse him as with a shield.

Psal. 6. 12.

For

Thomas Collings his Book 1595.

Mirth.

[ſ] Eſa.65.14. 1 Pet.1.8

For Mirth: the Lords Seruants ſhall reioyce and ſing for ioy of heart([ſ]), they ſhall reioyce with ioy vnſpeakeable(t), and their ioy ſhall no man take from them, *Iob.*16.22.

The godly haue a taſte of heauen here.

For Pleaſures: though they be not fatted with the carrion of the world, like the Diuels Crowes, nor taſte not of this bitter Ratsbane, ſweet-ſower poiſon of ſinne, which at laſt ſtings like a Cockatrice, yet they haue pure and perfect pleaſures, ſuch as the worlds ſwine neuer taſted, they are fed with hidden Manna, they keepe a conſtant Iubile, and a perpetual Chriſtmas; feaſting Chriſt, as feaſted by him, in that communion they haue with him, in the Word, the Sacraments, Prayer, &c. In which they are ſatisfied with the fatneſſe of Gods Houſe, and drinke abundantly out of the riuers of his pleaſures, *Pſal.*36.9.

Theſe wages with many moe, are as the earneſt penny, and the Hirelings entring penny, (with vs called the Gods penny) which God giues vs aſſurance and part of greater and better payment hereafter; being but a little portion and pittance of that which they ſhall haue hereafter? but as the Prologue to the Comedie, as a Beauer to a Banquet, as a Mite to a Mountaine of Gold, as the Candlelight to the Sunne. For hereafter indeed is the great reward (u) ſo great, ſo ſhining, that as it hath dazled the Ægles eyes of the deareſt of Gods Seruants when they haue ſet themſelues to behold it; as

Reward hereafter.

u Mat.5.12.

of

of *Auguſtine* and others: ſo I can but ſhew it you a farre off, as *Moſes* was ſhewed Canaan, a type of heauen.

CHAP. XXII.

The comforts of Gods Seruants touching the inioying of the Kingdome of Heauen.

THen, for the comfort of thoſe that haue imployed their bodies and their ſoules in Gods ſeruice here, and to prouoke others now to ſacrifice their bodies to God as is moſt reaſon, as the Apoſtle cals it, a reaſonable ſeruice (*x*), let them know theſe bodies ſhall then be like the Angels in heauen (*y*), they ſhall ſhine as ſtarres (*z*), as the Sunne in the Kingdome of the Father (*a*). For their ſoules they ſhall be glorious, without ſpot or wrinkle (*b*), they ſhall behold the face of God in righteouſneſſe, and haue fulneſſe of ioy in Gods preſence (*c*). For their eſtate, they ſhal be kings, and raigne with God, and Prieſts to ſing *Haleluiahs* vnto him (*d*), for as they haue ſerued Chriſt on earth, ſo they ſhall ſerue him in glory (*e*); yea, and they ſhall be Iudges to, to ſit vpon thrones, and iudge the twelue tribes of Iſrael, *Mat* 19.28.

I could tell you further of their ioyes out of the

Tom.10.ſer. 1.lib. Medit. c.18. *Dicere quæ tum volo, non valeo.*

x Rom.12.1 In body.
y Mat.22.30
z Dan.12.3.
a Mat.13.46 In ſoule,
b Ephe.5.17.
c Pſal.16.11. Eſtate.
d Reu.1.6,
e Reu.22.3.

Emenency and Perpetuity.

the Scripture, in their eminencie, excellency, fulneſſe, glorious greatneſſe, and perpetuity (*f*), how incorruptible the Crowne is, how ſtedfaſt the Kingdome, how conſtant the ioy, how euerlaſting the feaſt, how ſecure the reſt, how endleſſe and infinite the pleaſure is which is prouided for Gods Seruants after their departure out of this vaile of miſery (*g*), with all the accruments, and additions, and amplifications incident to this point: either in reſpect of the place, the higheſt heauens; or the company, innumerable Angels; the Congregation of the firſt borne, God the Iudge, Chriſt the Redeemer (*b*): but contract my ſailes, and leaue the reſt to your ſearch and meditation, and to the ſpirit to make application; onely deſiring euery ſoule that is as yet a ſlaue to his vſurping ſinnes, to conſider, as Hell that he gaines, ſo the gaine that he looſeth, that is, Heauen: thinke of it ſeriouſly and betimes, leaſt thou thinke of thy gaining loſſe thou getſt by ſinne, when thou muſt for euer ſtand to the bargaine, as the rich *Dives* did in Hell, when he ſaw *Lazarus* in *Abrahams* boſome (*i*), when his bad and baſe choice was repented but not redreſſed.

f Pſal 36. 8. Mat. 25, 21 Eſay 21. 11. 1 Cor 2, 10,

g 1 Pet, 5, 4. Reu. 21. 6, 2 Theſ. 3, 7, Ioh, 16, 22 Heb. 12, 28. &c.

b Heb. 12, 22 &c.

i Luke 16,

God bleſſeth the wicked oft for his Seruants cauſe.

Laſtly, if theſe bleſſings, here and hereafter, moue thee not, yet lend me thy patience a while to peruſe and ponder the curſes, and plagues, and euils, that thou ſhalt auoyd, by being Gods Seruant. Many a man thou knoweſt is exempted from many common calamities, by the

countenance

countenance of some great man, to whom he retaines, as from being a common Souldier in the time of Warre, and the like: so in any common plague or iudgement the Lord knowes how to deliuer his; yea, though thousands fall on their right hand.

And surely this is a wondrous priuiledge that the Saints haue: first, that as God blesseth oft the wicked for their sakes, as he did *Laban* for *Iacobs* cause, and *Potiphar* and *Pharaoh* for *Iosephs* cause: his blessings being not onely vpon the Houses and Families, but vpon whole Nations, Countries, and Cities, for the cause of his Seruants (euen as Heathenish Empyres, amongst the Babylonians, prospered for *Daniels* cause; and so *Cyrus* *Artaxerxes* and *Darius*, for the cause of *Ezra*, *Nehemiahs*, and other captiue Iewes that serued the true GOD: and the Heathenish Romanes for the persecuted Christians causes, as Histories manifest) and as it is a further priuiledge, that God oft, not onely, preserues from dangers, but saues from destruction, sinfull, Sodomitish, and profane places and persons, for their cause too, as hee did those in the indangered ship, for *Pauls* cause, and *Noahs* kindred for *Noahs* cause, and would haue spared Sodome for *Abrahams* and the righteous sake, if they could haue beene found: so it is a wonderfull prerogatiue too, that when the Lord by the prouocation of the vnrighteous, is minded to bring destruction

Deliuerãce 6 wayes.

vpon a Land or Countrey, he firſt deliuers his Seruants; firſt, either by death, as he did *Joſias*, and good *Auguſtine*, before the ſacking of Hippo by the Vandales. Secondly, or by conueying them to ſome other place, as he did *Lot*, when Sodome was burned. Thirdly, or by prouiding ſome means for their eſcape, as the Arke for *Noah*, whẽ the world was drowned. Fourthly, or by ſauing them by his immediate Power and Mercy, as he did *Moſes* and the Iſraelites when the wicked were drowned, euen *Pharaoh* and all the Ægyptians. Fiftly, or when his owne Seruants are by men appointed to the ſword, he reſcues them with their enemies whó he ſets in their ſtead, as he reſcued *Eſther*, *Mordechai*, the Iewes, *Daniel*, & the 3. children, when wicked *Haman* and others their accuſers, in their roomes, ſatisfied the Gallowes, the flaming fire, the mouthes of the Lyons, &c. ſauing the Corne and burning the Tares. Sixtly, or if his Seruants fal into the ſame temporal puniſhments with others, as *Ionathan* that was ſlaine with *Saul*, and good *Zwinglius* that dyed in battell, which is vſuall: yet euen thereby the righteous are brought nearer heauen; and the more violent their death is, the ſooner they are in ioy, when the godleſſe ſhall be throwne downe to Hell, euen as with the ſame Flaile, is beaten chaffe to be burnt, and pure Corne to be preſerued.

I could draw out theſe Motiues *ad infinitum*, and

and from the Estates and excellencies, and Priuiledges of Gods Seruants, in these and other peculiars, in which thou hast no part nor portion; so I might if the point were not too tedious and burthensome to thy memory, presse thee as much on the left side, from the consideration of thy fearefull estate, in the case wherin thou standest, being (as thine owne heart tels thee) the seruant to many a raigning and ruling sinne; and so consequently no Seruant of God (vnlesse like the wicked seruant, the false Steward, and traiterous *Iudas*) thy deserts being a Halter and Hell. For as Christ said it of Couetousnesse, so I say from Christs ground (*k*), thou canst not serue God and *Mammon*, God and the World, God and the Diuell, God and thy Belly, God and thy Bagges, with the Vsurer; God and *Herodias*, God and *Rimmon*, God and *Baal*, Christ and Antichrist, God and Babels beast, God and the Pope: no more then one man serue two Masters; no more then one Riuer, by one streame, can runne two wayes at once; no more then one man can moue vpwards and downe-wards at one time; no more then one woman can loue lawfully the bed of her Husband, and the bosome of a stranger; or one man his owne wife and the body of an Harlot. For, God and Sinne are opposed *ex diametro*, and will no more mixe then oyle and water; nay, then fire and water, then Heauen and Hell.

These ruling sinnes are damnable without repentance.

(*k*) Mat. 6. 24.

Now then being a Seruant to ſinne, thou conſequently art none of Gods Seruant: for his Seruant thou art to whome thou obeyeſt; yea, if it be of ſinne vnto death, *Rom.* 6. 16. and ſo by an immediate dependance and relation, thou art the ſlaue of him, that is the baſeſt ſlaue in the world, that is, the Diuell; for hee that commits ſinne (*l*) is his, who was the firſt, and ſtill continues the author of ſinne, of lyes, murthers, blaſphemies, and the like.

l 1 Ioh. 3.

The caſe of Sathans captiues opened.

Now then ſee thy danger: as he cauſeth thee to lye as he did *Ananias* and *Saphira*, *Acts.* 5. and to ſweare, as he did *Senacarib*, and to commit Adultery, as he did *Herod*, with other ſins, as hee did *Dauid* and *Peter*, when he ſifted, tempted, and roſe vp againſt them. So, ſo long as thou liueſt in ſinne, he is entred into thee, as into *Iudas* (*m*), and doth poſſeſſe thee; thou art in his power (*n*). He rules thee as the Horſe-man doth the Horſe; he hath thee as a Beare by the ſnout, as a Dogge in a chaine; thou moueſt after his motion: Oh thy fearefull ſubiection! Thou art vnder the moſt deceitfull Maſter, the moſt deluding *Laban* in the world, who for delight that he pretends thee, will pay thee damnation that he intends thee; as he hath done to *Laban* himſelf, *Cain*, *Eſau*, *Iudas*, & all that haue ſerued him. Beſides, thou art vnder the moſt maſſecrating mercileſſe tyrant in the world: *Phalaris*, *Buſiris*, *Nero*, *Dionyſius*, *Pharaoh*, with all their buls, and their burnings, and their burthens,

m Ioh. 13. 27

n Acts 28. 18

thens,(of his inuention,as our Papists Powder-plot was)were mercifull men in respect of him: for he layes the heauiest burthen in the world vpon thee, euen that which prest himselfe out of heauen into Hell, pusht *Adam* out of Paradise,and prest Christ himselfe vpon the Crosse; and that is Sinne. And after thou hast laid downe this bruitish body of thine in the dust, he hath prepared intollerable and eternall burnings for thee in his owne Territories; whose fires the burthen of thy sinnes must kindle and maintaine, and the Riuer of Gods wrath increase and make more violent. Oh therefore betimes cast off this more then Ægyptian yoke; forsake the seruice of thy olde sophisticating Master, Sathan; and serue thy new and liuing Master, Christ Iesus, so shalt thou not onely auoide those plagues temporall and externall,which are threatned to those that disobey God,*Exod.*23 33.*Deut.*7.4. *Deut.*28. *Deut.*29.45,46,47.&c.*Esa.*1.*Psal.*7. &c. which I pray thee ponder at leasure; as also,those eternall hereafter. But thou shalt be partaker of all those blessings and bounties which God hath reuealed and prepared for those that serue him.

I thought to haue added another Vse, namely, as the matter, so to haue prescribed the manner and forme of Gods seruice, with the parts of it, with those seuerall carriages that those must vse for their actions, their affections,their speech and words, at home and

The fift helpe

abroad; what vse to make of all their time, with their seuerall stints and taskes in the performance of seuerall and successiue sacrifices and seruices. But I will not dull the Reader by this prolixe point. I referre thee vnto some of my brethren that haue writ well and worthily of it: as Master *Rogers* his Christian Directory; Master D. *Hil*, in his Tract how to liue wel, by way of Questions and answeres; Master *Cooper*, his Christian Sacrifice; which I wish not onely in the hands, but writ in the hearts of all that intend Gods seruice, and their owne saluation.

CHAP. XXIII.

His desired dismission, In this Word, Depart.

THe fift part, according to our Texts first diuision, now comes into our examination, and that is *Simeons* departure or Dismission, the Latine compriseth this & that which we called the Diuine Permission, in one word, *Nunc dimittis*, νῦν ἀπολύεις, *Nunc est tempus vt dimittas, &c. è vinculis corporis*, as *Piscator* renders it; Lord, now it is time that thou vnloose me frõ the bonds of the body from which reading, which I thinke warrantable & natural, these points arise. First, that euen

euen the Lords *Simeons*, godly men, and ſo conſequently all men, muſt die for the matter of death. Secondly, that death is onely to man a diſſolution, for the nature and manner of death. Thirdly, that this life, is but a ſhort life, out of which we are euery day ready to depart, like him that is about to take his leaue of his viſited friends. Fourthly, that this life is but a miſeable life, in which we are bound and fettered death being our vnlooſing. Fiftly, that our naturall death is but one, and once, which is our diſmiſſion from the earth. Sixtly, that the ſoule is immortall, not dying with the body, onely departing out of the bodie.

For the firſt point; it is plaine that godly men dye; ſanctified *Simeon* that ſpoke this is dead: it needes no confirmation but experience, as he that will not beleeue that the fire is hot, let him put his finger to it; if any beleeue not that the godly dye as well as the wicked, let him looke at their Sepulchres amongſt vs, as *Peter* tels the Iewes, that the Patriarke *Dauid* was dead, and his Sepulchre was amongſt them. Godly die.

The Reaſons why the godly die are theſe; firſt becauſe they are inuolued and wrapped in the common ſincke of originall ſinne, with the reſt of *Adams* poſterity, and therefore they muſt participate of death, the common puniſhment; from which no perſons, orders, or degrees *Reaſon.* 1. Why the Godly die.

grees are accepted or exempted, no, not iufants themselues, *Eccles.* 3.1. *Psal.* 49.10. *Heb.* 9.27. To explaine this.

It is confessed by all Diuines, that GOD which is called the God of the liuing, onely created life, and not death: which being a priuation of life, was neuer in the number of those Ideaes and formes which were from all eternity in the mind of the Creator, but was brought in by sinne, for which it is now imposed penarily vpon all flesh, *Rom.* 5. *ver.* 12. so *Chap.* 6. 23. 1 *Cor.* 15. *ver.* 21. From whence it is consequent, that if man had not sinned, man had not dyed. I say not man could not haue dyed; for his body being compounded of the foure Elements, and so of foure contrary qualities, heate, cold, moysture and dryneſſe, in themselues repugnant, was naturally mortall; yet he should not haue dyed, if he had not sinned: but should haue beene preserued and vpheld by a speciall, singular, and supernaturall grace. Which grace of originall Iustice being lost by original sinne, man also lost the priuiledge of immortality, and became mortall.

Simile. Euen as (to vse the Schoole-mens Similies) a Ship vpon the Sea, her saile hoist, the winde blowing, and the waues working, must needs naturally follow the motion and working of the Sea: but if this Ship be tyed to an Anchor, by some strong Cable, she is held fast, and fixt, without any far fluctuation: but if this Cable be

be cut, ſhe goes whither the windes and the waues driue her. Or as a mans hand is ſubiect to be wounded by ſword, dagger, or dart, but if he haue on a good Gauntlet the hand is ſafe; which Gauntlet being pluckt off or broken, the hand is expoſed to danger: So, Man being naturally mortall; yet being armed with originall righteouſneſſe againſt the ſtroke of death, being tyed and chained with the golden chaine of ſpeciall grace, ſhould not haue moued in the naturall courſe of death: but as ſoone as euer man by the inſtinct of Sathan, tyed himſelfe with the cords of ſin, God tooke away that other chaine of Grace, diſarmed him of Munition and Armour, and expoſed him to be carryed through the ſwift Torrent of this preſent life, by the violence of the contrary qualities of the Elements, euen into the dead Sea, or Sea of Death. *Mare mortuum.*

2 Secondly, becauſe of the reliques and remainders of their originall ſinnes and corruption, which are ſtill reſident and fixed in them, (howſoeuer pardoned by Chriſt) the godly muſt die, that ſo theſe remnants may be quite taken away and aboliſhed, and the root of old *Adam* abſolutely ſtocked vp.

3 Thirdly, fleſh and blood (of which they partly conſiſt) cannot inherit the Kingdome of God, but muſt firſt be changed, 1 *Corinth.* 15. *verſe* 50.

4 Fourthly, that as by other croſſes and afflictions,

flictions, ſo by dying they may in ſome ſort be made conformable to their head Chriſt, in his death and ſufferings, *Rom 8.29.*

6 Sixtly, that the godly might haue experience of Gods power, in the reſuſcitation and raiſing vp of their dead bodies.

7 Seauenthly, that the godly may haue ſweet and comfortable experience of the difference betwixt this mortall life and that immortall glory in the life to come, which will be ſo much more ioyous, as they ſhall taſte their prepared ioyes through the iawes of death, as *Sampſon* did his Honie in the Lyons belly: for as it is a miſery to haue beene happy, ſo it ſets a bitter edge and reliſh on any mercy, when it comes by an exemption from a former experienced miſery: euen as deliuerance was more gratefull to the Iſraelites after their Ægyptian yoke, and as hony is more ſweete to him that hath beene dyeted with Aloes; ſo ioy in glory ſhal be found more ioyous extracted out of the paines of life, and pangs of death vnto the godly.

Miſerum eſt fuiſſe felicem.

Vſe of Conſolation. Godly men reioyce that they are free from the 2. death, though they be ſubiect to the firſt death.

Hence let the Saints ſing, clap their hands and reioyce; let the ioyfull ſhout of a King be amongſt them in the ſweet contemplation of the vnlimited mercies of God, towards them; that whereas in *Adam* as they were branches of his ſtocke, and ſo fruitfull in vnrighteouſneſſe, in his ſinne, ſo indammaged and indangered, by their originall corruptions, beſides

their

their actuall transgressions; that God might in iustice haue punished them both with the first and second death, according to that menace in Paradise, to our Protaplasts: *In that day which you eate of the forbidden fruit, you shall dye the death,* (as *Augustine* interprets it) in that day which you forsake me by rebellion I will forsake you by my iust iudgements execution: yet it hath pleased God so farre to mitigate both the guilt and the punishment of both, that in and by Christ they being redeemed from that second, that eternall, sempiternall death of the soule; the temporall death which is only a change of a worse life for one infinitely better, is so farre inflicted or rather imposed as makes for Gods glory, and their owne greater good.

Aug. lib 3. de ciu. Dei. *Qua die me deseruerit is per inobedientiam, ego vos deseram per iustitiam &c.*

Secondly, let this withall terrifie the wicked which are out of Christ, and as yet haue no more part in him then the Deuill and *Iudas* (by reason of their witting & willing sins, by which voluntarily & frequently they crucifie him againe to themselues) that if the godly must haue their teeth set on edge in dying the first death (*p*) of the body, for these sweet fruits which proued sower Grapes, that *Adam* and *Eue* tasted in the Garden, by reason of these remainders and reliques of corruption that are in them: how much more shall they, as they are threatned, as God hath decreed and denounced, drinke the dregs of Gods

2. Vse of Commination. Wicked men surely dye.

p Phil 3. 17.

Gods wrath, euen to the bottome, not onely in tasting the first death, but the second; not only that which is the separation of the soule from the body, but which separates both body and soule eternally from God; as they are corrupt and fruitlesse trees, twise dead: so if the godly which are trees of righteousnesse, planted by the riuers of Grace be pluckt vp, that they may bee transplanted in glory, much more shall they bee stockt vp by the Axe of death, cut downe in wrath, like the barren Fig-tree, and throwne into Hell-fire: yea, as they are called dead coales (*q*), and God a consuming fire, *Deut 9. Hebrewes* the last, &c. so they are as sure to burne (vnlesse quenched by repentance) as they are fit to burne.

Cum concutitur Cedrus Paradisi, quid faciet Virga Desarti.
q Psal. 17.

Neyther doth the Lord take such away ordinarily, by a naturall and peaceable death, as hee did *Simeon* heere: but oft-times in the whirlewind of his wrath, by some vnnaturall, and violent, and sodaine death ae the fruit of their prouoking sins. 1. Sometimes for their abuse of his worship, as he did *Nadab* and *Abihu*: so *Iudas* that came from the Communion and hanged himselfe: as also the *Corinthians* who dyed for their vnworthy receiuing the Sacrament. 2. Sometimes for rebellion against Magistrates, as *Corah, Dathan* & *Abiram, Numb. 16.* 3. Sometimes for abusing the Seruants, Prophets, & Ministers of God,

Wicked men ordinarily dye vnnaturaly, violently, or suddenly.
Causes
1
2
3

as

as the two and forty children whom the two ſhee Beares ſlew: the two Captains with their fifties, that came to lay hands on *Elias*. 4. So for murthering the Saints, as *Achab* and *Iezabel*. So the tenne perſecutors infamouſly famous for the abundance of Chriſtian bloud which they ſhed, came all to feareſull ends, according to the curſe threatned, (q) that *Bloudy men ſhal not liue out halfe their dayes*: and, *They that ſmite with the ſword, ſhall periſh by the ſword*. 5. For Gurmundizing, Gluttony, and Drunkenneſſe, as *Iobs* Children, *Iob 2. Balthazar, Dan. 5.* and the Iſraelites ſlaine while the Quailes were in their mouthes, *Numb. 11.* 6. For couetouſneſſe, as *Ananias* & *Saphira*, *Acts 5.* 7. For Luſt and Luxury, as *Cosbee* and *Zimri*, and the vncleane Iſraelites, *Num. 25.* 8. For Tyranny & Oppreſsion, as *Pharaoh* and his Hoaſt, *Exod. 14.* 9. For Pride against God, as *Herod*, *Acts 12.* 10. For the effect of Pride and Malice; Blaſphemy against heauen, as *Senacherib* and his peſtilent Parasite *Rabſekah*, *2. Kings 19.* as alſo for other ſinnes.

4

q Pſal. 56. Pſal. 139. &c Math. 26.

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CHAP.

CHAP. XXIIII.

All must dye.

Doctrine.

BVT now wee are to hoist vp sailes into a Sea of matter, which flowes eyther necessarily from the Text, or by consequence of this last proued point, and by argument from the greater to the lesser from the better to the worse; that if *Simeon* & the Saints must dye, then vnsanctified sinners: and so from the specials, and by inductions from all particulars the generall may be concluded, that all must dye. So much the Text giues vs leaue to touch; for if we be here, as *Tully* intimates, *Tanquam in diuersorio*; as guests lodged in an Inne: or as those that come to a Mart, a Market, or a Faire; or as those that come to visit their friends, not to inhabite long here, but to depart, as *Simeon* heere imports. Then *hoc commune malum*. this departure is the designed lot to all the worlds passengers: Wee heere giue no reasons of the point, omitting or pretermitting them, till wee come to distill some comforts against death: onely for explanation or further satisfaction. Ponder the premises, that since the godly which haue no sin, (I meane with

David

David and the *Auguſtane* Confeſsion out of *Auguſtine*) no imputed ſinne, muſt die; ſince children that haue no actuall ſinne doe dye, becauſe the ſtaine of the roote is propagated to the branches, as *Auguſtine*, *Anſelme*, and *Ambroſe* haue in moe phraſes explaned, if *Adam* himſelfe did dye, not ſo much as he was a created man, but as hee was a corrupted ſinner. Then ſure as life was the fruit of his obedience, if hee had ſtood; *à Deo donante*, from Gods free giuing; ſo death is inflicted vpon his fall, *à Deo vindicante*, from God puniſhing.

And as now it is Gods Satute Law enacted, that all *Adams* Sonnes partaking of *Adami* ſinnes muſt die, ſo it muſt be executed: nay, we ſee it is executed. Philoſophers & Poets, and the learned Heathens, who themſelues, ſince their workes and writings haue felt the ſmart of deaths ſtroke, haue acknowledged it, Chriſtians haue confeſſed it. Experience hath ratified it, in the conſumption and conſummation of all ages; all ſects, all ſorts, perſons and profeſſions, that all muſt die: *omnia peribunt, &c.* I, thou, hee, they, and euery man beſides, that are, were, ſhall be, this way ſlides. Wee haue Gods *ſtatutum eſt* for it, that as in Heauen all liue, and none muſt or can dye; in Hell all dye an eternall death, and none muſt or can liue: ſo in earth all muſt die; and none can for euer liue. This is an inuita-

ble

to ideaueu

Pſal. 32, r. 2. *Non vt non ſit, ſed vt non imputetur.* De præd. c. 2. & lib. cont Fortunatum. cap 2. In Lucam.

Moriendum eſt omnibus. Tullie Tuſc: 9, lib: 1

ble yoke, impoſed on all fleſh, *Nam rigidum iuſ eſt. &c.* the Law is ſtrict, vnalterable; to ſtriue againſt the ſtreame vnauaileable:

Lanificas nulli tres exorare Puellas,
Contigit, &c.

The vnpartiall Fates, to whom we all are vnder,
With rule imperiall cut lifes thread aſunder.

Many means haue Galeniſts and Phyſitians vſed for the preſeruation of life: many Works and eleborate Books are extant, of the conſeruation of health; but neuer none writ, or diſputed of the exemption from death, becauſe it were in vaine. If any Phyſitian could adminiſter ſuch a ſimple that would perpetually prolong life: if any Lawyer could plead the caſe with death, not to enter violently vpon their body (which is his tennant-right) and preuaile. If any Diuine did preach that ſinners ſhould not dye, and performe it; the firſt ſhould haue moe Patients; the ſecond, more Clyents; the third, moe Auditors, then euer had any of their fellowes in their functions: But to teach, or plead, or practiſe this point, which the Diuell guld our firſt Parents with in Paradiſe, *You ſhall not die*, were to be a Lyar like him, it were to build Caſtles in the Ayre, to ſow the winde, and reape the whirlewind: for, *Omnes vna manet nox, &c.*

Hom. lib. 2. od. 3. fic od. 12. od. 28. &c

Death

Deaths tract wee all muſt tread: our liſes faire light
Muſt be obſcur'd, and ſet in Deaths darke night.

How many glorious Lights in the world, Kings. Kings, Kefars, Emperours, Popes, Potentates, Dukes, Earles, Lords, Barons, &c. Learned, wiſe, prudent, potent, &c. haue already periſhed, and vaniſhed, like Comets and blazing Starres, leauing no more tract behind them then a Serpent that goes ouer a ſtone? of whome we retaine nothing but the Images corporeall of their bodies, or mentall of their mindes; by the helpe of ſome Painters, or their owne or others pens, that haue onely ſhewed to poſteritie, that ſuch men there once were, but now are not. What haue wee ſauing the Images of moe then an hundred famous Emperours of the Eaſt and Weſt, Chriſtian and Heathen?

Amongſt the reſt, where are the ſeauen *Henries*, the ſixe *Conſtantines*, the fiue *Ottoes*, the fiue *Charleſes*, the fiue *Lodonicques*, the foure *Leo's*, the three *Theodorij*, the three *Fredericques*, the three *Tiburuſſes*, the two *Claudij*, the two, *Alberts*, the two *Anaſtaſij*, the two *Martians*, the two *Rodulphs*, the two famous *Ceſars* for warre and peace, *Iulius* and *Auguſtus*, with the reſt? Is not the lampe of their life extinct? Thoſe whoſe voyces commanded

the Nations are they now able to ſpeake? (as it was ſaid of *Alexander*) thoſe that were able once to deliuer others from death, could they free themſelues?

Biſhops, Beſides, where are now more then two hundred of Romane Biſhops, and triple Mitred Popes: ſome of whoſe roaring Buls made once all Chriſtendome quake and ſhake? Where are now the twelue *Gregories*, the nine *Bonifaces*, eight nocently *Innocents*, the ſeauen *Clements*, the ſixe *Alexanders*, ſixe *Vrbans*, ſixe *Adrians*, twelue *Benedicts*, the fiue *Celeſtines*, the fiue *Nicolaſſes*, the foure *Sixtuſſes*, the foure *Sergij* the foure *Anaſtatij*, the foure *Felixes*, the foure *Eugenij*, the three *Siluesters*, the three *Victors*, the three *Lucij*, the three *Iulij's* with the reſt? Doe they not all know now that which * ſome of them Atheiſtically in words, in writings, and in life, haue denyed? that their bodies were mortall, their ſoules immortall? that there is a Heauen for the godly, a Hell for the wicked; but no purgatory paſſage to either the one place or other, for either ſort?

* As *Alexander* 6. *John* 11. *Iob.* 22. &c.

Worthies The deaths of the worlds Worthies of all kinds epitomized Beſides, where ſhal we ſeeke but amongſt the dead, for all the Romane *Cæſars*, the Ægyptian *Ptolemies*, the Latine *Murrhanes*, the Albane *Siluies*, the Syrian *Antiochuſſes*, the Arabian *Arbarcques*, the Argiue *Abantiades*, the Perſian *Achaminedes*, the Theban *Labdacides*, the Lybian *Lybiarcques*: and all the reſt of thoſe renouned Kings which had ſuch diuers denominations fro their

their worthy Predeceſſors, and from thoſe Countreyes ouer which they ruled?

English Kings.

Nay, to come neerer home: where are all our EngliſhKings that haue awfully ſwayed the Britaine Scepter ſince the Conqueſt? Where are the two Conquering couragious *Williams*, our three *Richards*, our ſixe *Edwards*, our eight *Henries*? Hath not Death made a Conqueſt of them? Haue we any remnants of them ſauing their Weſtminſter Monuments, their Enſignes, their Vertues? Could their Scepters, Crownes, Colours, Honours, Miters, Power, or Pompe of theſe Potentates, reſiſt Deaths all-ſubduing, all-ſubiecting rod, which brings vnder moe, then *Mercuries* charming wand in the Poet? No verily.

Non ducis imperium non regia Mitra, corone
Pontificis ſummi, &c.

Both conquering Dukes, and Princely Crownes,
The Mitred Popes, proud Cardinals,
Imperiall Scepters, Prelates Gownes
Death vaſſalizeth and inthrals.

Generals.

So, if we ſhould continue in this *Quere*, and demaund what is become of all thoſe worthy Generalls, *Ioſhuah, Gideon, &c. Achilles, Hector, Aiax Meleiades*, the *Gracchies*, *Camillies*, *Fabians Aſdrubal, Hannibal, &c.* Or thoſe triumphing Conquerours, *Cyrus*, *Alexander*, *Scylla*,

Marius, Caſſius, Scipio, Metellus. Valerius. Pompey, Ceſars, Antony, Octauian, Claudius, Aurelius? Death hath caryed them in triumph, as they, others. *Abſtulit, &c.* For, ſpeedy Death ſtopt ſtout *Achilles* breath.

Hor. lib. 2. cap. 16.

Gyants.

So, where are thoſe huge and vaſte Gyants, the ſonnes of *Anack*, the *Nimrods* of the world, *Tipheus, Anteus, Enceladus, Titius, Polypheme, Atlas, Hercules, Cacus, Oreſtes, &c.* as terrible in their times, as *Goliah* was to the Iſraelites? Now it is a wonder (no terrour) to ſee their aſhes and their bones: Now fearefull Hares leape ouer dead Lyons (as the Grecians ſcoft at dead *Hector.*)

Diuines.

So, if we ſhould reflexe vpon theſe Learned Lights and Lampes, in Diuinity or Humane Learning; the Fathers of the Greeke and Latine Church: Graue *Tertullian* learned *Origen*, witty *Bernard*, eloquent *Chryſoſtome*, zealous *Auguſtine*, iudicious *Ierome*, and the reſt. Or vpon theſe wiſe Heathens, deepe Philoſophers, *Ariſtippus, Empedocles, Democles, Zenocrates, Anaxagoras Pithagoras, Diogines, Socrates. Plato, Ariſtotle*, the ſeuen Græcian Sages, &c. Or vpon theſe famous Orators, *Pericles, Iſocrates, Alcibiades. Gorgias, Pollio, Lucius, Craſſus, Zenophon, Hortenſius, Demoſthenes, Cato, Cicero, Quintillian.* Or vpon theſe Laureate Poets, *Eſchilus, Pindar, Euripides. Ariſtarchus, Heſiod, Menander. Simonides, Sophocles. Anacreon, Ennius, Statius, Perſius, Claudian, Varro, Plautus, Lucan, Homer, Terence, Ouid,*

Philoſophers.

Orators.

Poets.

Ouid, Virgil, &c. Or vpon these famous Legifers, and Law-giuers, *Mercury* amongst the Ægyptians, *Licurgus* amongst the Lacedemonians, *Solon* amongst the Athenians, *Numa* amongst the Romanes; as also vpon *Androdamus, Philolaus, Bocorus, Carneades, &c.* Or vpon these profound and famous Lawyers, *Vlpian, Iason, Drusus, Bartolus, Baldus, Iustinian, Decius.* Or vpon these expert Physitians, *Hermogines, Disippus, Celsus, Nicomachus, Esculapius, Hippocrates, Auicen, Galen, &c.* Skilfull Astronomers, Astrologers, and deepe Mathematicians, *Thales, Manethes, Promethius, Eudosius, Protagoras, Berosus, Archites, Zoroaster, Ptolomie, Anaximander, &c.* Or subtill Geometricians, *Polemon, Pausanius, Marinus, Theodorus, Dicearchus, Nicephorus, Euclides.* Or these accurate, and faithfull Historiographers. *Thucidides, Iosephus, Herodotus, Diodorus, Egisippus, Isodore, Eutropius, Liuie, Saluſt, Plutarch, Appian, Plinie, Suetonius, Possidonius, Orosius, Eusebius, Tacitus, Iustin, &c.* Or these exquisite Musitians, *Zenophocles, Himeneus, Amphion, Chiron, Arion, Linus, Philades Orpheus, &c.* Or these famous Painters and Caruers, *Timantes, Aristarchus, Timagoras, Pirasius, Zeuxis, Apelles, Phidias*, our English *Michael* and *Raphael*, with infinite moe, of worthy spirits, either inuenters, or perfectors of Arts and Sciences, whether Liberall or Mechanicall; such as haue beene Eupaters, well-willers and Benefactors to humaine Societies, which

Lawgiuers.

Lawyers.

Physitians.

Astronomers. &c.

Geometricians.

Historiographers.

Musicians.

Painters & Caruers.

which Antiquity hath dignified, liuing as more then men, accounting them as Heroes and Semidians, and Deified as Gods; are they not all dead like men? Haue they not gone the way of all flesh, as *Dauid* (r) saith of himselfe? Yea, though some of them were Metaphoricall and terrestricall Gods, (as *Dauid* propheſieth of all Princes) they are dead like men: their honour is laide in the dust: an Epitaph writ vpon a marble stone, a Monument, or Statue erected to them, or for them, an Enchomiasticque Verse in the numericall lines of some Poet, or a narration what they haue been, or what they haue done, good or euill, in the workes of some Historian, is all which is left of them (euen as a linnen shirt was that remained of that victorious *Saladine*:) yea, these whom we haue deseruedly called worthy spirits, as *Alexander*, *Tamberlaine*, *Iulius Cæsar*, Prince *Arthur* in former times; as also the rest of those nine Worthies amongst the Heathens, & those other nine amongst Christians in former times: as also that Noble *Sidney*, that ingenious *Picus Mirandula*, that subtill *Scaliger* in our times; haue now their earthly Tabernacles, (the lodges and organs of such purified spirits, and heauenly inspired soules) dissolued; their bodies descending as their better part ascending: and so it shall be with vs, and with all of vs.

r 2 Kin 2.

Tendimus huc omnes metam properamus ad vnam, &c. Ouid ad Liuiam.

Th' Earth is our common Heauen thither saile we.
Deaths bondes to breake, alas, how small preuaile we.

CHAP. XXV.

A true descant of Death.

THat which was said to *Adam*, is said to euery one of vs; *Dust thou art, and to dust thou shalt returne* (ſ). *Michael Glycas*, amplifies it thus, as he is alledged by *Brãdmillerus* the Germane; *Puluis es, ex pulvere es, &c.* Dust thou art, of dust thou art, and into dust thou shalt returne. As if one should say of the congealed Ice, *Aquaes, ex aquaes, & in aquam ridibis*, water thou art, of water thou art, and into water thou shalt be dissolued: (for the Ice is an excellent embleme of our bodies, which are more brittle then Ice. Neither is it any otherwayes with our terrestriall bodies, in some proportion, then with the celestiall. For as all the Starres, how euer glistering and glorious, arising in the East, moue to the West, some in a faster, some in a slower motion: so we moue

ſ Gen. 3. 19.

to our earth, as naturally downe-ward as ſtones and thoſe heauy things: for, *Omne graue deorſum*; the earth is our proper center, to which wee mooue and decline, ſome ſooner, ſome later.

And as the Planets, *Saturne*, *Iupiter*, *Mars*, *Mercury*, *Sol*, *Venus*, *Luna* moue in their proper motions; ſome quickly within a ſhort ſpace, ſome ſlowly circkling the Heauens as the Moone within a Moneth, the Sunne in twelue Moneths, &c. which their courſes being finiſhed, they returne againe to the place from whence they had their firſt beginning of motion: ſo we being fixt in our places and ſtations in this life, in our ſpeciall callings, when wee haue finiſhed our courſe and done our taske, we mooue directly into that place from whence we came, euen into the bowels of the earth, ſome in a quicker, ſome in a ſlower motion: ſome in their youth, ſome in their age; but all of vs now, or then.

Serius aut citius, metam properamus ad vnam.

We all doe tend one way: and ſoone or late,
We claſpe our earth in lifes expired date.

With *Brutus*, wee kiſſe our mother; wee goe to lodge in this common Inne: our generall mother, the earth, receiues vs into her bowels

bowels againe, as the Fish Scylopendra swallowes her little frye, and some Bird her young ones, in some common danger, which they safely cast forth againe, as the Whale did *Ionas*: with the little Silke-worme when our webbe is spunne wee dye, which death wee can no more auoid then the tall Cedar, or greene Popler can auoid the Axe of the husbandman; or the sayling ship the blustering winde, or cloud threatning waues: for of all things in the world it is most certain we shall dye, all other things are exposed as much vnto vncertaintie as to vanity. A man knows not how prosperous his iourney shall be by Sea or by Land: if hee make a bargaine it is casuall and vncertaine whether it wil be thriuing and sauing or no.

If a man marry a wife it is vncertaine whether hee catch a Fish or a Frog, a Shrew or a Sheepe; a *Rebeccha*, or a *Zantippe*. If a man beget a childe, it is vncertaine whether hee prooue a wise man or a foole; rich or poore, and so in all other humane things in this life there is casualty and incertainty, onely that we shall end this life and dye, we are most certaine. Euery thing in the world preacheth and proclaimeth this vnto vs. The Sunne that riseth and setteth daily ouer our heads, tels vs our lifes Sunne shall set: the cloaths vpon our backes, that weare & waste, are memorials to vs of the wearing & wasting of our bodies:

the

the graues vnder our feet tell vs, that others must tread vpon vs as we tread vpon others: the dust that blowes in our eyes tels vs, that we are but dust; yea, the bodies of Beasts, Birds & Fishes that we eat for meats, in our dishes, tels vs, that our bodies shall bee meate for Wormes: *Intentant omnia mortem*; All tell vs, death is as certaine, as the houre is vncertain.

Naturall causes of death.

The naturall causes of death (besides these causes that Diuinity giues) proue our death.

1 First, the Elements striuing and wrastling within our bodies in their discord, setting out of tune the Harpe of our Health, tels vs, that some malignant humour predominating will ere long breake a-sunder the strings of life.

2 Secondly, this *Messalina*, this vnchaste and vnsatiable woman, called *Materia prima*, the first matter, alwaies burning with lustfull appetites, and desires of new formes, still plots the corruption of her old subiect.

3 Thirdly, the radicall humour consumes after it be come to his height of augmentation, like the Sea that recoyles and ebbes when she is at full: which moysture though it be restored againe by dyet or Physicke for the quantity, yet it is not so pure as the spent for quality, saith *Fernelius*

4 Fourthly, the bloud, as it growes olde, beginnes by little and little to condensate and waxe thicke, and so corrupts.

5 Fiftly, the Spirits waste by vse and labour,

(which

(which weares euen Iron and hardeſt mettals) the body and the minde by corporeall and mentall exerciſes, like two vnthrifty Heyres, ſpending them faſter then the father and foſterer of them the Heart can digeſt and gather them: all theſe ſay dye we muſt; nay that dye all muſt: Rich *Diues* as well as poore *Lazarus*, *Salomon* as well as *Naball*, the wiſe as well as the foole, fayre *Abſalon* as well as foule *Therſites*, Muſicall *Nero* as well as harſh *Menius*, tall *Saul* as well as little *Zacchæus*, godly *Ionathan* as well as his vngodly Father; high and low, rich and poore, one with another, participate of the common condition of humane nature, once to dye. Yea, the Princes of the earth cannot with-draw their neckes from this yoke; euen thoſe that are Gods on earth ſhall dye like men; though mighty Potentates, like *Nabuchadnezzars* Image, be high and tall in birth & bloud; though their heads bee of Gold, in wearing golden Crownes; though their breaſts and armes of ſiluer; though they were as rich as *Cræſus* or *Craſſus*, & had ſiluer, with *Salomon* like the Sea; ſand; though their bellies were of braſſe, made as it were a caldron, wherein the ſtomacks heat boyles ſo many meates which the mouth as Caterer prouides, and the pallate as Sewer taſtes; though their thighes be of Iron, in reſpect of potency and power, yet their feet that props all this are of clay, their end is earth;

Pſal. 82. 6.

to Heauen

earth; the ſtone from the mountaine, the corner ſtone cruſheth them, ſends ſome meaners or others of their mortality: which cruſhing cannot be preuented; there is no writ of priuiledge to exempt any from it, no perſons, no place, no perſwaſions can procure an immunitie from not dying. Death is as inflexible as vnreſiſtable: inflexible, for eloquence which charmed *Argus*, will not charm Death. *Tullies* tongue could not ſaue *Tullies* life, when *Antony* ſends for head, & tongue, & all; no more then *Iohns* zeale could ſtop *Herodias* malice to ſaue his head;) *Achitophels* policie, *Æſops* wit, *Mithridates* his being a good Linguiſt, *Ariſtotles* Philoſophy, *Philo Iudeus* his learning, *Demoſthenes* Oratory, *Arions* harp could not moue inexorable Death for an houres ſparing, when their glaſs was run. Nay, beauty which is the beſt perſwader (though a dumb & ſilent Orator) can find no more fauor with Death then *Lais* did with cold *Anaxagoras*. For ſure, *Rebecha*, *Bathſheba*, *Eſter*, *Helena*. *Irene*, *Abſolon*, *Ioſeph*, with others moe, men and women, were goodly Creatures, yet if a man could now ſee their Sepulchers, he ſhould ſee (that like that faire Lady, which was found lying beſides Prince *Arthur* in Glaſtenbury, whom Maſter *Speede* mentions) all beauty is but duſt: and as inexorable, ſo vnreſiſtable: Nobleneſſe and Royalty are vnable to encounter it; *Alexander*, *Iulius Cæſar*; and moſt victorious

Death inflexible vnreſiſtable.

Princes

Princes haue vayled their Bonnets, and done homage to it; yea, it hath preyed vpon *Agamemnon*, and *Nabuchadnezzar*, as a Theife and Pirate vpon rich prizes. Old age is venerable, youth is lusty, but death reuerenceth not the gray hayres of the one; for though *Adam*, *Enoch*, *Sem*, *Methusalem*, *Malaleel*, *Iaired*, *Noah*, *Heber*, and others, in the primitiue times; as also *Arganton*, *Nestor*, *Valerius*, *Corninus*, *Epiminedes*, *Meteller*, *Terentia*, *Clodia*, *Hipocrates*, *Sybil*, and infinite others amongst Christians and Heathens, liued so long, that the Historians write, and Poets sing, that, *Tercentum Messes*, That they liued their one, two and three hundreds, yet though their lifes day were very long, at last came Euening Song.

Silius lib. 3. de Argant. Ould. lib. 14. de Syb. Propertius lib. 2. de Nestore. Sic Iuuen. Sat. 10.

Neither respecteth it the greene locks of the yong, but like an Eagle and Vultur seazeth on the flesh of Infants; as in the murther of Bethlems Infants, and in the death of many children, yonger then *Dauids* childe that dyed. Experience saith that *Prima que, &c.* The houre that gaue them breath, did end that houre in death, as *Seneca* saith of others: Yea, *Mista &c.* Both yong and old, Deaths cruell armes infold. *Et fugacem, &c.* The man can neither flye him, nor the youth passe by him.

Seneca in Her. fur. Hor. carm lib. 1. od. 28. Hor eram. lib. 3 od. 11.

Hazael was as swift as a Roe, and *Atlanta* was too swift for a woman, yet death ouertooke them. *Goliah* was a great fellow, but Death was greater. *Sampson* was strong. but

Vanuoid able.

Iudg. 15.

Death

Death was ſtronger; it killed him that killed a thouſand with the iaw-bone of an Aſſe; it cut downe him that pluckt vp trees by the rootes. That *Enceladys* that great darter, could not ſhunne his dartes, neither can any: for it is like that Ramme which *Daniel* ſaw in his Viſion, that ſhakes his hornes againſt the Eaſt and the Weſt, the North and the South, and the beaſts are not able to reſiſt him. It is like a Haruеſter, that with his Sickle cuts downe all, Corne and Tares, good and bad.

Enceladus Iaculator audax. Hor. lib. 3. od. 4

Dan. 8.

Mors reſecat, mors omne necat, nullamque vetetur.

What ere it meetes with, vp it ſneares,
For none it fauours, none it feares.

It is a mad dog that bites all, as it hath his name (like the Vſurer) of biting, ſo *Mors mordet omnes, &c.* It bites all, yea, euen the biting Vſurers, and grindes thoſe that grinde the faces of the poore. It is a fire inſatiable, burning the greene Iuy, and the cragged Oake; yong and old. It is a Tyrant ouer Tyrants, bringing them to their graues, *cum cæde & vulnere*, (as it did *Nero* and *Domitian*) with bloody heads. It is like the Sea, terrible, not to be dramd, not to be turned out of his channell; carrying all away with it, by as many wayes, as there be wayes to the Sea: all waters runne to the Sea, and all men

Mors à mordendo. Vel à morſu vetiti pomi

Iuuenal. Sat. 10.

tend

tend to their earth. It is like the Lyon in the Fable, to whose denne many Beasts went, but none returned. It accepts as many as comes, like the Harlot in the *Prouerbs*, but none returnes; since (like those Oxe-like beastly fooles that goe into a whore) they go into the chamber of death: like a couetous Niggard, it receiues all, but parts with none. Spares none *neque moribus nec etati*: Nay, saith a Papist, *nec Matri vitæ, nec vitæ*; Neither the Virgin *Mary* (which they say is the Mother of life) nor Christ the life it selfe: then much lesse will it spare vs: for, *Pallida mors æquo pulsat pede; &c.*

With equall foote it knocks the gate
Both of the rich and poore estate.

And that so indifferently, that as one saith, if he should make choice of a Iudge in the whole world, he would chuse death: it is not corrupted like a corrupt Officer, but is as vnpartiall as imperiall. Thus much for the necessity of dying.

Now it is time by Vse and Application to bring home, what hath been said, vnto the heart of euery reader.

CHAP.

to Heauen.

Me vestigia terrent, omnia te aduersum, spectantia nulla retrorsum. Prou. 7.

CHAP. XXVI.

Because of the neceſſity of Death, not too much to loue life.

Vſe.

FIRT therefore, from the neceſſity of death, let it teach vs not too much to be in loue with life, or with any thing in this life. What a folly is it for a man to ſet his heart vpon a ſtrange woman, in a ſtrange countrey, whoſe face it is likely he ſhall neuer ſee more? If *Sampſon* had knowne how ſoone he ſhould haue been taken from his *Dalilah*, he would neuer haue ſo doted on her: if *Sichem* had knowne how ſpeedily his luſting loue to *Dinah* would haue occaſioned his diſtruction, he would rather haue loathed her before his folly with her (as *Ammon* did *Thamar* after) then haue loued her. If we did but ponder how ſoone we are to leaue theſe periſhing pleaſures, and profits, which will be our ruine, and irreuocable deſtruction, we would caſt them from vs, as a menſtrous cloath, we would hate them as we doe a Toade, deteſt them as we doe the Diuell, and flye from them as *Moſes* from his rod when it turned into a Serpent. Oh the thought of death may moderate euen lawfull affections, and curbe them in their Idolatrous exorbitancie

Nor periſhing pleaſures and profits.

Not lawful affections.

cie, from being immeasurable, least by a violency of desires they be carryed away after any outward thing that we doe enioy, and may cause vs (as it did the holy Patriarcks, Prophets, Apostles, primitiue Christians, Ancient and Moderne Martyres,) to leaue Father and Mother, Wife and Child:, House & Land, Portion and Pence, for Christs cause, voluntarily, as *Moses* did the pleasures of *Pharaohs* Court, since (as *Horace* saith it) *Linquenda tellus, &c.* We must leaue them, will we, nill we. Necessarily, and sure, if we ought to leaue in affection, the good things that we liue by, much more we ought to leaue both in affection and action, the sinnes that we perish by, ere we leaue the world; least we dye as wicked men haue dyed before vs, as wretchedly as wickedly.

Secondly, since we must all die, and that as we haue heard, because we haue sinned, then if we loue life, (as all doe naturally) let vs hate sinne that depriues vs of life. A man that loues his wife dearely, cannot loue him that would make a breach betwixt them, or deuorce him from her: he that loues his life, me thinkes, should not loue the intentiue murtherer, that plots and contriues his death. This disturber, this distroyer, is Sinne: It is a right *Fauy*, a plotter of thy perdition, a right *Cateline*, a Conspirator of thy calamity; it watcheth opportunities, as the Foxe doth the Hare, as the Lyon doth the Dogge, as *Iael* did *Sisera*

; Vse of Instruction. Those that loue life must hate sinne, the cause of death.

as *Iudith* did *Holofernes*, and as *Delilah* did *Sampſon*, when to deceiue thee, when to deſtroy thee: yea, euen when it fawnes vpon thee, and flatters thee, and playes with thee, then (like the Cats play with the Mouſe) it purpoſeth to prey vpon thee. Thus it fawned and flattered vpon *Adam* and *Eue*, and offered them (as Witches and poyſoners offer children) an apple to play withall, but by this apple it killed them, ſo hath it done all mankinde beſides, and wilt thou fauour it?

Zealous was his ſpirit that once expoſtulated with one, as I now with thee, *Peccatum omnes maiores tuos occidit, & tu fouis?* Sinne (ſaith one) hath ſlaine all thy Predeceſſors, and Anceſtors, and wilt thou make much of it? Wouldeſt thou deſire to looke vpon and glorioufly to ſheathe that Sword or Knife that killed thy good Father, thy kinde Mother, thy ſpeciall Friend, thine onely childe? This, Sinne hath done, or will doe. Couldſt thou finde in thy heart to bid thoſe Varlets welcome that did kil the Kings of France? Now canſt thou finde in thy heart to entertaine and retaine that ſinne in thy ſoule, which hath killed all the Kings in Chriſtendome? then periſh thou by it with the reſt: if thou wilt not be warned be harmed. But ſure to loue that ſinne that not onely hath killed thy Progenitors, but that labours to imbrew his hands in thy blood to, that ſweetens his temptations to poyſon thee, that

that ſpreads his ginnes daily to trap thee, that bends his bow ſtill ready to ſtrike thee, that lies in ambuſh ſtill to ſurprize thee, and yet to truſt it, and follow the luſts and commands of it, to obey it, is great folly: but to make it thy boſome-friend, to lodge it in thine owne bed, to ſet it at Table with thee (as *Dauid* did his treacherous Companion) to carry it about with thee, to ſuffer it to haue free acceſſe euery day to the Caſtle and beſt Chamber of thine heart, through the doores of thy eares, and the windowes of thy eyes, and the entrance of thy mouth, to acquaint it with all thy ſecrets; I ſay it is extreame madneſſe. For the pleaſing of ſin, thou doſt preiudice thine owne life, temporall, ſpirituall, and eternall, and diſpleaſeſt God; and wilt prouoke him to cut thee off; for whereas other Kings deſtroy onely the forraine Caſtles and Cities of their enemies, to eſtabliſh their owne Crownes: ſo God for ſin deſtroyes the Citie and Caſtle which himſelfe hath built and made the body and ſoule of ſinfull man.

3. Vſe of Mitigation. Of great mens pride, poore mens miſeries.

Thirdly, this conſideration of Deaths command ouer euery created nature conſiſting of body and ſoule, whereby all humane fleſh is deſigned to the graue, ſerues notably to comfort and erect the poore deiected and reiected wormes of the world; and to deiect and caſt downe the high lookes and eleuated thoughts of the proud and potent: for, if both the one and the other conſider well, that as they had

both one originall and beginning from the earth, their foundation being from the duſt and clay, and that both of them ere long ſhall be paraleld and equalized in the graue, where they ſhall ſee corruption. Neither ſhall the meane man too much diſtaſte his owne eſtate, and emulate the mighty; neither ſhall the proud Potentate exalt his Creſt, and inſult ouer the pooreſt Peaſant.

Alphonſus in one word reſolues what it is that equalizeth the poore man with the Prince, the Mechanicall with the Monarch, and that is the graue; ſome ſay ſleep, in which the poore man participates half his life time with the rich; nay, oftimes in the better ſhare; the poore Labourer ſoundly ſleeping when *Agamemnon* and *Aſſuerus* are watching, when *Ieroboam* and *Nabuchadnezzar* are troubled in their thoughts about golden Calfes, and ſuch things, as they dreame and dote vpon; which made *Ceſar* willing to buy the bed of the indebted poore man of Rome, who ſlept better then he:) but whether that Deaths yonger brother Sleepe, worke alwayes this effect or no, it is as little materiall as it is vncertaine. I am ſure Death the elder brother brings all ſtates and conditions to this parrity.

Death onely makes the Prince and the Peaſant equall.

Hence the witty Painters pictured it (like Loues *Cupid*) blinde, and without eyes, hitting and hurting at randome, Kings, Princes, Popes, Prelates, Lords, Lownes, &c. without difference

and

and distinction of degrees, Crownes, Diadems, Scepters, Miters, Pals, Roabes, Rotchets, Rags, Purples, and Leathren Pelts, being all Ensignes of his Trophies.

Sub tua Purpurei veniunt vestigia Reges,
Deposito luxu, turba cum paupere mixti.

The rabling rout and purpled Kings
Are all alike Deaths vnderlings.

Yea, *Mors Sceptra Ligonibus aequat.*

There Scepters, and the sheepe-hookes sympathize;
The Carter doth the Courtier aequalize.

This thought much possest *Augustine* and *Bernard* in their Meditations, and therefore they send vs to the graues and Sepulchres of the deceased, to see if we can find any difference in their bones, and munmiamized earth, saue onely in the externall pompe, and superficiall vernish of their Monuments: nay, sure there is no difference at all, vnlesse (as once it was said wittily) that the corrupted bones and putrified bodies of the rich, being more crammed and fatted with surfetting and drunkennesse, doe smell and sauour more strongly then the withered karkasse of the frugall and abstenious poore man. *Aspice diuitum tumulos, &c.*

This Consideration caused the wittie Cynicke, *Diogines.*

nicke, when he was vpbraided by *Alexander*, what he could finde him to doe amongst the sepulchers of the dead (for indeede there was his choyse study,) *Oh*, (quoth he) *I am here searching for the bones of thy Father* Philip *of Macedon, and I cannot discerne them from others.* An answere as sound as Satyricall, as Dogmaticall as as it was dogged: for, *Victor ad Herculeas, &c.* For, though a man could conquer more then either *Philip* or *Alexander* in their times, and could extend his conquest beyond *Hercules* his Pillars, yet his portion of earth shall be but a few feet, no greater then the meanest of his vassals, when he shall mete it out with his owne dead body, as *Alexander* himselfe was forced to confesse, when by an occasioned fall he was constrained to imprint his body in the dust.

Senica in Agamemnon.

And sure if *Alexander* had rightly applyed to himselfe either *Diogines* his girds at his ambition, or his inclining dying condition, he would neither haue so soared ouer all the world besides, liuing; neither should he haue subiected himselfe to the quipping censures of the wisest in the world, dying: for as it is recorded after he was dead, and his bones were put in a vessell of Gold, diuers Philosophers meeting to see this dead and vnexpected dumbe shew. One quipt at him thus; *Yesterday he that treasured vp Gold, now gold him.* Another thus; *Yesterday the world would not content him, now a Sepulchre of sixe feete must containe him.* Another thus; *Yester-*

day he preſſed the earth, now the earth preſſeth him. Another thus; *Yeſterday he ruled the world, now Death ouer-rules him.* Another thus; *Yeſterday all the liuing followed him; now he followes all the the dead*: and euery one had the like diuerſity of Deſcant; the laſt knits vp all their cenſures thus, *Heri multos habebat ſubditos, &c. Yeſterday he had many ſubiects, now all are his equals.* Thus did theſe liuing Hares inſult ouer this dead Lyon: ſo wil the meaneſt inſult ouer thee in the like caſe, though thy lofty looks now ouertop thine equals; though thy pride trample vpon thine inferiors, as Pope *Alexander* did on the necke of *Fredericke*; and dare conteſt & contend with thy ſuperiors: therfore leaue thy hautines, & learne humility; doe not magnifie thy ſelfe againſt thoſe that are mightyer, or aboue thoſe that are meaner then thy ſelfe; ſcorne not to ſit at table with him that muſt lie in the ſame bed with thee; (I meane, in the earth:) looke not at thy white feathers and proude plumes, with the Swanne and the Peacocke, but at thy blacke feete, the earth, thy originall, *Quid ſuperbis puluis & cinis?* Why art thou proud, duſt and aſhes? What art thou but duſt? If honourable Noble, Worſhipfull, Witty, Wealty, Learned, Beautifull; thou art but honourable duſt, noble duſt, worſhipfull duſt, witty duſt, learned duſt, beutifull duſt. This is the proper adiunct to all the beſt and the reſt of thy Epithites.

What is one piece of duſt, of ſand, of

slime, better then another? Why boasts thou of thy Babell, of any thing within thee, or without thee, thy best things being none of thine, but Gods, thy worst the Diuels and thine owne, not worth a proud thought, thou thy selfe being the earths, and none of thine owne.

Neither let the holy, humble, pious, poore man be too-too much dejected, either at his owne meanesse, or at the greatnesse of the insolent insulting debashed men of this world, who ouer-top them, and ouer-drop them too, as the high Oakes doe the lowly shrubs: but let them haue patience a while, and they shall euery way paralell them.

As men in the Scripture are compared to Trees, so the comparison holds well. Goe into a Wood and Forrest, thou shalt see as great difference of Trees in their kinde, as of the Starres in their kinde; some Ashe, some Oake, some Cedar; some tall, some small, some straight, some crooked, some young, some olde: but now, marke these Trees cut downe and burnt in the Furnace, in the Iron-workes, or the like. and tell me if thou canst distinguish betwixt the ashes of one Tree and another. Looke at the accounts of the Merchant, one Compter stands for an hundred pound, another for twenty pound, another for twelue-pence, another for a Cypher, this for more, this for lesse, but when the account is done

shuffle

ſhuffle them all together, and who can tel the difference betwixt this Compter & that, they are all but baſe mettall. So in this life there is difference betwixt man & man, in reſpect of inferiority, or Superiority, Magiſtracy or Miniſtery, Prince and Subiect, Maſter and Seruant; one man is of more value, (as *Dauids* ſouldiers ſaid of him) then a thouſand others: one ſpreads out his boughes like *Nabuchadnezzar*, (as *Daniel* interprets his Viſion) farre and neare: one is high in place like a tall Cedar, another like a lowly ſhrub: one is a Figure, another a Cypher. But now when the Axe of Death cuts all downe, when like Compters we be all ſhuffled together, & put in the common box, the Graue, then who can ſay, heere are the aſhes of *Alexander*, heere of poore *Irus*?

Similes, illuſtrating Deaths effect in æqualizing all.

Beſides, thou ſeeſt a Stage-play (as it is to be doubted thou ſeeſt too many) there thou obſerueſt one acts the part of a King, another of a Captaine, another of a Reueller, another of a Gentleman, another of a Courtier, another of a Pander, a Knaue, a Clowne, a Foole; thou wouldſt thinke ſome vaine fellow in his borrowed brauery to be a King, or in his acted knauery and folly (as is moſt likely) to be a very Knaue and a Foole: but when the Play is done, they are all alike. Rogues by Statute if they wander; or ſilken Beggers how ſoeuer.

In this our life wee act diuers parts, ſome Comi-

Comicall, some Tragicall; some in this kinde, some in that, vpon the Stage of this world: in the time of acting, one is by his place and office a King, another a Baron, a third a Knight, a fourth a Squire, another a Physitian, Lawyer, &c. one a great man, another a poore Mechanical Artificer, according to our seuerall rancks & callings. But now when the Stage shal be dissolued, the world burned, our parts acted, wee shall be all alike in respect of our interred bodies: and wee shall be iudged all alike in our particular or generall iudgement, according to the works which we haue done in the body, therefore since wee are all earth, as like as one egge to another, since all of one mettall, and like Leaden pellets, cast in one mould, since all of one cloth, differing a little in the shape; since all must goe alike to the earth, and all bee alike in the earth: let vs not be too much exalted with greatnesse, like the Horse which is proud of his trappings, which must be pulled off vs when we are stabled in our Graues: nor let vs bee too much deiected with our meanenesse of place and condition, since Death will bring the two vnequall lines of the high and low estate to be paralell in the center of our earth: at which time *Senecaes* Epitaph will fit the Tombes of both rich and poore:

Seneca in Agam.

Hic seruus, dum vixit erat, nunc mortuus idem,

Nou

Non quam tu dari magne minora potest, &c.

This poore man whilst he liu'd, a seruant was;
Now dead: the rich, in nothing doth surpasse.

Thirdly, since we must all die, it behooues all of vs, and euery one of vs, to meditate of Death, and to prepare our selues for Death, euen as hee that is to take a iourney, or to depart into some forraigne coasts, thinkes of it, contriues it, and fits and furnisheth himselfe for it: especially if hee be vpon going, and that his voyage must presently be vndertaken. Thus the case stands with vs, our long Voyage (called here our departing) must bee vndergone; it is vnauoidable, vndispensable, for the matter; vnlimited, vncertaine, where, when, & how, for the manner; yet hastening and approaching, for the time: therefore it stands vs in hand to prouide, wee must bestir our selues to prepare our *viaticum*.

3. Vse of Direction. Death to be meditated on.

Deaths necessity, how many waies manifested. Heb. 9. 27. Esay 14. 24. Mal 3. 6. Rom 5. 12 Phil. 3. 21. 1 Cor. 15. 35 Iob 14. 14. Esay 23. 18. & ch. 26. v. 19 Esay 24. 8. 26 21. Gen 3. 19. Iob 4. 19.

The fatall and impoſed neceeceſsity of thy departing wee haue manifeſted, & might further manifeſt the neceſſity of dying. Firſt, from Gods Decree, which is immutable. Secondly, from mans sins deſeruing. Thirdly, from the change that God by death wil make in our bodies. Fourthly, that the godly may be rewarded, and vengeance rendred on the wicked. Fiftly, becauſe we are formed only duſt and clay, which cannot laſt. Sixtly, from

from the nature of all flesh (yea, of the long keeping Peacocke) which will not keepe for any long time from rotting and corrupting. Seauenthly, from the defect of radicall moysture. All which are so strong inducements to warrant that wee shall dye, that in respect of the premises, man aboue all other creatures is saide to be mortall, as both the Psalmist calls him, and Philosophy defines him. An Epithite appropriated to him, aboue the rest of the creatures (though they dye as well as hee) to put him in minde of death, more then them, of which it seemes he is forgetfull.

Iob 8. 11. Esay 3. 10. *Homo est animal rationale, mortale.*

CHAP. XXVII.

Death, as it is of necessity, so it is speedy.

BVt a great many moe Motiues wee haue of our setled and serious preparation for this vnwelcome guest, Death, from the consideration as of his forcible, so of his speedy entrance: which will not, nor cannot long bee deferred nor delayed: for, as rauening Time, this old deuouring *Saturne*, hath already swallowed downe all former

ages;

ages; to he comes with as ſwift a foote to deuoure vs, and all the earths children in his gurmundizing iawes. Swiftly indeede, for as an Arrow out of a Bow, as a ſhip on the Sea, as a Bird in the Ayre; nay, as our thoughts, ſo ſwift is our time: and how euer we runne on in ſinne, yet euery day runnes on with vs to our graues, marching vehemently with *Iehu*; our life ſliding away, whether wee eat, drink, walke, or talke, like the Ship that ſailes. how euer the Paſſengers perceiue not: nay, *Tunc quoq; cum creſcimus, vita decreſcit*; euen when we grow and increaſe, then our life doth decreaſe. Yea, ſo mortall are wee, and ſo momentany our life, that euen whileſt wee liue we may be ſaid to be dead, not onely potentially dead, (as he that is poyſoned, or the theefe condemned, is ſaid to bee but a dead man) though the one be yet wraſtling for life, & the other vnexecured; becauſe the one is potentially, the other ciuilly dead in Law, euen ſo wee are dead in Law, as *Adam* and *Eue* were, becauſe wee haue ſinned like them, but we are for the greateſt part euen actually dead. Sen. Epiſt. 24.

For, let vs take the life of man as it is diuided into ſeauen parts, Infancy, Childe-hood, Adoleſcency, Youth, Manhood, Old age, and the decrepit old age. Now in theſe ſucceſsiue ages, what is the latter alwaies ſaue the death of the former, as both *Inchinus* and *Seneca* haue De 4. Nouiſsimis. pag. 90

haue wittily noted? What is Childe-hood, but the abolition and death of Infancy? what Adoleſcency but the death of Childe-hood? Youth of Adoleſcency; Man-hood of Youth; Old age of Man-hood; and Decrepit age of Old age, and of Decrepit age Death it ſelfe is the Death. Which truth though our eyes be blinde to ſee, and our hearts dead to ponder, yet our tongues (like *Caiaphas* his prophecying againſt our wils) confeſſe it. For I pray you, when an old man, or a man of middle yeeres findes an vnaptneſſe and vnableneſſe in himſelfe to performe that which in his youth he did and delighted to doe, what is his phraſe? *Oh*, ſaith he, *that world is paſt with me*; intimating that he is dead and departed from the world in reſpect of that age.

How inclining we dye. Nay are dead in part.

Oh then how had euen the very Childe neede to prepare for his finall departure, ſince one part of his life is dead already, his Infancie? how the youthfull *Ephebus*, that hath two parts dead, and but fiue at furtheſt to liue? how the youth, that hath three parts dead in him, and but foure to liue? how the luſty man that hath foure parts of time ſpent certainely, and hath but three parts to liue and thoſe vncertaine: how the old man chiefly, that hath acted fiue parts of his life already, and hath but two to act, vncertaine, by reaſon of his faltring tongue, and dryed brain, whether hee can act theſe or no, before Death

Prepare for it.

ſtrike

ſtrike him *non plus*? But chiefely the Decrepit-gray-headed man, who is dead ſixe times, and now hath but one age vpon his weake & wearyed back, about to reſt him in his graue? How ſhould theſe premeditations excite our preparations? that as wee are compared to fruit in the Scripture, being called the fruit of the wombe, the fruit of the loynes, &c. ſo betimes to bring forth fruit worthy of repentance, ere we fall, like mellow fruit, from the tree of life: If we haue paſt ſome ages wee are dead to thoſe, euen as in fruit, the flower is the death of the bud, and the fruit is the death of the flower. Therfore let vs be fruitfull in doing good, ere wee be pluckt away, and be no more.

Oh how ſoon fruit periſheth? How ſoone doth it ripen, how ſoone rot? How doe the Wormes that breed of it, and in it, conſume it? The North and Eaſt winde blaſts it: the Mil-dew infects it, Caterpillers ſpoyl it: now by violence it is pluckt from the tree; now rotten-ripe it fals and ſo feſters. So it is with all the ſeede of man, the fruit of woman, wee haue all one manner of grafting, and of growing, but a thouſand different waies of decreaſing and decaying:

Omnibus eſt eadem lethi via, non tamen vnus
Eſt vitæ cunctis, exitijq; modus.
All haue one way to life, one way to death;
Yet many waies doth ſtint our vitall breath.

Moe

Moe waies lead to the Sepulcher then to any Princely Palace, *Mille patent aditus, &c.* *Meanders* Labyrinth had not so many windings as Death hath wayes.

Hos bella, hos æquora poscunt, &c.

Warres, waters fancies, frenzies, loue, mad lust,
Besides diseases doe dissolue our dust.

CHAP. XXVIII.

By how many meanes we dye.

AS *Seneca* and *Silius* once sung, as pithily as Poetically. Histories of all times, places, & persons, Sacred and Humane, consort and confirme this experienced truth. The olde World we know was drowned; so was *Pharaoh* with his Ægyptians. (*a*) Sodome and Gomorrah, *Ziglah*, the two Captaines and Companies of fifties, that came against *Elias*; *Nadab* and *Abihu*, *Achan* and his family, burned. *Herod* eaten with wormes: *Daniels* accusers deuoured with Lyons: the mocking children, with shee Beares: the Philistines smit with Emerods: the Israelites cut off many thousands in the daies of *Moses* and *Dauid* by Plague

(*a*) Fire.

Plague and Peſtilence. Bethlems Children and the Sichemites, butchered by the Sword: Ieruſalem and Samaria, by the Sword and Famine: *Er* and *Onan*, killed by the Diuine power: *Ananias* and *Saphira* throwne downe dead by an Apoſtolicall Spirit: *Simon Magus* his necke broke by *Peters* Prayers: *Iulian* killed with a Dart by the prayers of the Church.

If wee would wade into Heatheniſh Stories, we might adde to the Catalogue without number, ſuch as haue periſhed by water, as *Hylas* in his Colchos voyage, *Orontes*, *Lucaſpis*, *Palinurus*, *Icarus*, *Leander*, *Sappho*, *Menander*, &c. whome *Virgil* and *Ouid* ſo oft mention by fire, as *Sardanapalus*, *Empedocles*, in Ætna: *Phaeton*, *Dido*, in the Poet. Some deſtroyed by wilde beaſts as many Martyres in the Primatiue perſecution; as *Saturninus* by a Bull, *Ignatius*, *Policarpus*, by a Lyon; *Felicitas*, by Leopards; *Milo* the wraſtler, by a Wolfe; *Baſilius* ſlaine by a Hart; *Hatto* the Biſhop of Mentz, eaten with Mice; louely *Adonis*, cunning *Dedalus*, prophecying *Idmon*, torne in pieces by Bores. Some by Dogs, as *Euripides* the Poet, dogged *Diogenes*, weeping *Heraclitus*, Philoſophers; apoſtate *Lucian*, &c.

How many haue beene ſtrangled vpon the Croſſe, not onely Martyres, as *Andrew*, *Peter*, *Gorgonius*, *Simeon* the Son of *Cleophas*, *Peter*, *Aulanus*, &c. following their head Chriſt: but euen many Kings as *Polycrates*, the Spartan *Leonides*, *Sindualdus*, *Arnulphus*, *Hanno*, of Car-

Water.

Wilde Beaſts.

Diuers examples of ſeuerall ſorts of deaths. The Croſſe

thage &c. Besides Malefectors, such as *Helen* the Grecian Whore, *Daphitas*, the Grammarian, &c. And such as haue hanged themselues; as *Iudas*, *Achitophel*, *Phillis*, *Erigone*, *Biblis*. Some haue been stoned to death by others, or shot with arrows as *Achillis* by *Paris*, *Procris* by *Cephalus*, *Acron*, by *Romulus*, *Hyrcus* by *Sisinius*; yea, a stone from a wall, as vpon *Abimelech*; out of a sling, as *Dauids* against *Goliah*; or throwne with the hand, as that which *Patroclus* threw vpon *Cebrion* in the Troian Warre; (besides the fall of wals, such as that of the tower of Shilo) hath been the death of many. I cannot reckon all the meanes of our immortality, *Hoc opus hic labor*. So many Creatures as I contemplate; nay, so many things inanimate as I see, me thinkes I see so many Actors in the Tragicke fall of man.

Stones.

Thunder.

The Thunder in the heauens hath slaine many in earth; if that which *Virgil* writes in the first, third, and sixt of his Æneidos of *Encelados*, and other Gyants, slaine by *Iupiter*, *Aiax* by *Pallas*; *Ouid*, of *Typheus*, *Propertius* of *Semele*, by a fiction: yet the report receiued of the death of *Anastasius* the Emperour, *Zoroastres* the Magitian, *Tullius Hostilius* by Thunder, and that which we haue heard and seene in this kinde, is Authenticke: What heapes and hauocke the Sword hath made in warres, let those millions speake that haue perished not onely in the warres betwixt the kings of Israel and Iudah, in which in one battell there fell fifty thousand be-

Plinie.

Sword.

betwixt *Aboa* and *Ieroboam*, saith *Iosephus*: also betwixt the Iudges and Kings of Israel, with their enemies, when *Achab* slew an hundred thousand Syrians, *Gedeon* an hundred and twenty thousand Midianites. But euen in those amongst Christians, when *Charles Martil* in one battell slew three hundred and fifty thousand Goathes. In those amongst Pagans, *Cæsar* bragging of an eleauen hundred and ninety thousand that had fallen vnder his conduct: besides those in ciuill warres betwixt him and *Pompey*, *Scylla* and *Marius*, &c. besides those that fell in *Tamberlaines* Trophies ouer the Medes, Albanes, Mesapotamians, Persians, Parthians, Armenians, Turkes, &c. In *Sisinnis* Conquests in forty fiue set battels: of *Hannibals* ouer *Cornelius Scipio*, *Sempronius*, *Flamminius*, *Æmilius*, and *Terentius*, where there were slaine at once forty Senators: of *Alexander* ouer *Darius*, slaughtering an eleauen hundred: of *Crassus*, killing twelue hundred of *Spartacus* Army; *Lucullus* two thousand of *Mithridates* Troupes; *Ptolomie* fifty thousand of *Demetrius* hoast. Others moe in many maine battels recorded by *Sabellicus*, *Liuie*, *Plutarch*, *Volaterian*, testifie, how much humane blood the sword hath effused; how many Tragedies poyson hath acted, not onely the sodaine and frequent fals of so many Mitred Popes out of *Peters* supposed vsurped Seate, doth declare, but the dismall deaths of famous Emperours and Kings, as of

Iosephus lib. 8 ant.

Poyson.

Constantine the Sonne of *Heraclius*, *Zimisces*, after one yeeres raigne, of *Carolus Caluus*, of Henry of Lucelburge, *Lothar* of France, *Lodouicus Balbus*, *Diocleſian* of Dalmatia, *Lucullus*, of whom *Plinie*: nay, of *Alexander* himſelfe, with infinite others, who were as certainly poiſoned as *Socrates* and Pope *Victor*.

Lib. 23. 63.

Nay, ſo eaſily is the thread of our life cut, ſo ſoone our web vntwiſted like *Penelopes*, or rather ſwept away with the Spiders, that euen in our meates and drinkes wee may ſuſpect, that *Mors in olla*, Death is in the pot: haue we not the teſtimony of *Sextus Aurelius*, that ingurgitation of meate, and too much repletion not being concocted in the ſtomacke, occaſioned the deaths of *Septimius*, *Seuerus*, and *Valentinian* Emperours? Doth not *Ignatius* aſcribe the fall of *Iouinian* to the ſame cauſe, as alſo *Gregory Turonenſis* imputes the ſodaine death of *Childericus* the Saxon, being found dead in his bedde, to the ſame crudities and ſuffocations by intemperancy. The like cenſure giues *Euſebius* of *Domitius Apher*, that ouercome of his meate, dyed at Supper. Neither doth *Hermippus* indite any thing for the death of *Archiſilaus* but his exceſſiue ingurgitating of Wine. As I my ſelfe once in Cambridge, ſaw a drunken dogge in forme of a man, vent out his ſoule, with diſgorging his exonerated ſtomacke.

Meate and Drinke.

Neither are we onely ſubiected to our diſ-

Fulneſſe.

ſolution

ſolution by too much repletion, occaſion of ſo many diſeaſes; yea, of death it ſelfe, that *plures gula quam gladio*; the panch deſtroyes moe then the ſword: but the defect of meate and drinke hath contracted the liues of many in all parts, and thoſe no leſſe mighty. Millions haue tryed wofully the maſſacres of famine in the ſiege of Ieruſalem and Samaria, Marriners by Sea, Cities in ſiege, Souldiers in the Campe, and the poore in dearth: yea, this hath been the cruelleſt death that Tyranny and Ielouſie could inuent. Thus was *Richard* the ſecond diſpatcht of his Countrymen: thus *Boniface* the eight, plagued by *Philip*: *Boniface* the ſixt by one *Cincius* a Romane Citizen, *Ariſto* the Poet by the Athenians: Earle *Vgoline* by his vngratefull Countreymen: thus were *Orator*, *Fortunatus*, *Felix* and *Silinus* Martyres, pinched at Alexandria, and periſhed. Famine.

Nay, ſo ſoone we are and are not, that God doth not onely ſometimes with his owne ſtroke immediately from himſelfe, cut vs ſhor; ſometimes mediately by man, for, and in the midſt of our lawleſſe luſts, as *Cotby* and *Zimbri* were ſlaine of *Phineas*, *Arcibiades*, of *Lyſander*, ſaith *Plutarch*, *Iohn* the twelfth, by the Husband of a Whore, in the midſt of their ſich: (as it is reported by *Tertullian*, that *Speuſippus* the Platoniſt: by *Pontanus*, that *Beltrand Herrerius*: by *Paulus Diaconus*, that *Rodoald* King of the Longobards: by *Cornelius Tacitus*, Luſtes.

that *Tigillinus* the Ruler of the Watch: by *Celius*, that faire *Phaon*: by *Pliny*, *lib.* 7. that *Cornelius Gallus*, and *Heterius*, Romane Gentlemen; and by other Authors, that others haue perished in their pollutions in the very venerious act. But we perish sometimes euen in, & by our lawfull affections, euen the ouermuch opening and dilating of the heart in ouerioying, and the too much contracting of the same againe by ouer-sorrowing, hath brought thousands to their graues, with out gray heires.

Ouersorrowing.

How many Authors haue we to testifie that which seemes more incredible, that an ouerioying may presently depriue vs for euer after inioying any of the ioyes of life. What was the reason that *Sophocles* and *Dionisius*, both of them being victorious in the censure of the Criticques, for their exquisite Tragedies, dyed sodainly, saith *Plinie lib.* 7. *c.* 37. euen of an ouerioy, as *Valerius* and *Volateran* also thinke, how euer *Lucian* and *Sotades* alledged by *Crinitus*, thinke contrary? The like is reported of *Chilo* imbracing his Sonne, crowned at the Olimpick games: of a Romane woman at the safe returne of her sonne, which she thought was slaine in the warres at Canna: of *Philippides*, when his Laureat Poems were preferred: of *Dioxorus* of Rhodes, when his three sonnes, saith *Gellius*, *lib.* 3. *cap.* 6. or his two sonnes, saith *Tullie lib.* 3. *Tusc.* were victorious in the publike Wrastlings: of *Philemon*, when he saw an Asse eate

Ouer ioying.

eate Figges prepared for the table: all who tel vs. that euen this affection of ioy, with a sweet tickling like that stinging of the Serpent Dipsas may kill: much more may sorrow (as *Iacob* confesseth, and *Iudah* intimateth in *Genesis*,) hasten our heads to the graue, ere our heires be very gray: Griefe being to the heart (vnlesse it be godly griefe for sinne, which neuer hurts but heales (*a*),) that the Moath is to the garment, the Caterpillar to the fruit, eating the heart (like *Prometheus* his Vultur) bringing death as the Apostle also saith (*b*). But if these things be able to ouercome this Microcosme, this little world of Man: if Fire, and Water, and Famine, and Fulnes, and Thunder, and Stones, be able to sunder vs from halfe our selues (our bodies) as the Furnace can the Mettals; if all the Creatures, the Lyons paw, Bores tuske, Buls horne; nay, the least of the Lords hoast, the Gnat, the Flye, the Louse, the Mouse, bee armed against vs, as against *Pharaoh* and *Hatto*, be able to giue vs our parting-blow, to set vs packing hence; nay, if our owne affections be sufficient to infect vs: how much more are we indamaged & indangered by diseases and sicknesses? to which as man is more subiected then any other Creature, as *Galen* & *Hippocrates* haue obserued, because he hath sinned more then they, which sinne of his is the cause of all maladies in the outward man, *Leuit.* 26. *Deut.* 28. *Iohn* 5.14. So there is not the least sickenesse or disease, but it

a 2. Cor. 7. 10

b 2 Cor. 7. 10

Diseases sicknesses.

hath conquered where it hath assailed. How many hath the Feuer extinguished, men of fame, Emperours and Kings, as *Antonius*, *Antipater*, *Vespasian*. *Leo*, *Gotfred*, *Tacitus*, *&c.* *Antony* & *Columbanus* Monkes, were forced by it, the one sort to leaue their Crownes, the other their Cels. As many others by diuers other diseases, some by the Flux, as innumerable common Souldiers in seuerall campes; yea, *Traian* the Emperour, saith *Platina*: some by the Gout, as *Septimius Seuerus*, and *Iustin* the yonger, &c. Some by vnknowne diseases, running betwixt the flesh and the skinne, as *Heraclius*, *Michael*, *Paphlago*, *&c.* Some by Apoplexies, as *Paul* the second, Pope; *Valentinian* the Emperour, saith *Diaconus*; *Lucius*, *Annicus verus*, saith *Aurelius*; as also *Francis Petrarke*: Some by aches in their bones and sides, as *Crassus* the Orator, *Boniface* the ninth, as *Gregory* the eleauenth, by a paine in the belly: nay, what member is there in man, wherein Death rules not by the help of diseases: in the head, by Apoplexies; in the eares, by Wormes; in the eyes by Inflamations; in the nose, by Fluxe of blood; in the mouth, by Cankers and Putrifaction; in the tongue, by Vlcers & Tumors; in the braine, by Frenzies; in the temples, by Contusions; in the brest by Stoppings, & Impostumes; in the hands & feet, by the Gout; in the legs, by Swellings; in the belly, by Collicks; in the reines, by stony and grauelly matter; in the armes, by dolour of the Ar-

Vnknowne diseases.

Aches.

Impostumes

to Heauen

Arteries; nay, in the heart it ſelfe; by Feares, Palpiations, Convulſions, Dilatations, and Contractions, by variety of Paſsions. What ſhall I ſay more?

Mille modis lethi miseros mors vna fatigat.

This Tyrant Death by many a fatall dart,
Doth wound and wreake each liuing mortall part.

A Flye is able to choake vs, as it did Pope *Adrian*; a Pinne, or a Needle, or a pricke with a Knife to deſtroy vs, the fall from an horſe to cruſh vs, as it did *Seleuchus* the Syrian, *Lego* the French-man, Earle *Fulke*, *Niphetus*, *Leucagus*, *Remulus*, *Thymetes*, *Amicus* in *Virgil*, *Æneid.* 10. *Agenor* in *Ouid.* The ſting of a Serpent is ſufficient to kill vs, as it did *Laocoon* the Troian, mad *Oreſtes*, deſperate *Cleopatra*, *Demetrius Ptolomies* Librarie keeper, with others. Yea, as our life is but a breath and a vapour, ſo the very ſmoake and vapor is ſufficient to choake vs, as it did *Minos* of Creet, *Luctatius* the Orator, *Zoe* the wife of *Nouſtratus*, yea *Thurinus* that ſold ſmoake, ſaith *Eraſmus* in his Adage, periſhed by ſmoake.

Choaked.

Fall from a horſe.

If I ſhould recite all the caſualties incident vnto this dying life of ours, and amplifie out of Hiſtories, how one hath beene killed with the fall of a ſtone vpon his pate, out of the clawes of an Eagle, as *Eſchilus* the Poet: ſome by the fall of the houſe; others by the fall of

their

their beds, as *Eupolis* the Poet: some by dust blowne into their throates, as *Iohanna* wife to *Andrew*, Brother to the Sicilian King, and the like accidents. If I should but recite the multitudes that God hath swept away by the deuouring plague and destroying Pestilence which I thinke since the beginning of the world, hath killed moe then there be now in the world, or relate the late deuastations that it hath made in Belgia, Italy, France, England and other places. Or if I should set down how many haue dyed sodainely, euen in their seeming health, as *Fabius Maximus*, *Valerius* the Senator, *Alarious* the Emperour; some in their iourney, as *Alphonsus* of Spaine; some doing the worke of nature, as *Arrius* the Hereticke, and *Carbo* the Romane; some in their superstitious Orizons and Deuotions, as *A. Pompey* and *M. Innocentius*, when they were sacrificing; some in sacking the Temples, as *Gaudericus* the Vandall; some in writing Letters as Cardinal *Crescence* from the Councel of Trent, and *Terentius Varro*: some in the first day of their inuesting to Honour, as *Cassius* the Consull; some in their mirths; some in their meats, as *Manlius Torquatus*, and *Osilius* the Actor; others in their Bathes, as *Sanserus* the Scribe; besides these that daily experience addes in this kinde, it would make the securest soule meditate of his inuitable dying, and prepare his soule for her

Plague.

Iourney.

Superstitious deuotions.

Writing letters.

Inuesting to honor.

Mirth.

Bathes.

speedy

ſpeedy departing; eſpecially conſidering that *Quid cuiquam contigit, id cuiuis*, that which happens to any one, may happen to euery one. All theſe recited examples of abbreuiated life, and approching death, being glaſſes for vs now ſuruiuing, wherein to ſee the face of our mortality; euery mans graue ſhewing vs this Motto; *Hodie mihi, cras tibi*; To day to mee; to morrow to thee: Death being pictured on euery Tombe to be ſeene with an vnderſtanding eye, in forme of an Archer, now ſhooting ouer vs, at our enemies; now ſhort of vs, at our acquaintance; now on the right hand, at our friends and bloud; now on the left hand, on our Seruants and attendants, with his bow bent, and his arrowes drawne, and his ayme taken at our owne hearts; onely ſtaying till God bid him ſhoot; which how ſoone it will be God knowes,

Quis ſcit an adiciant, &c.

Who of vs all the ſonnes of ſorrow,
Knowes that his life ſhall laſt to morrow.

Nonne fragiliores ſumus, quam ſi vitrei eſſemus? Are wee not more brittle then glaſſe, ſaith *Seneca*? nay, *Vitrum etſi fragile, tamen ſeruatum diu durat*, *Epiſt. 23* Glaſſe if it be ſafely kept continues long; but all the dyet and keeping in the world, though wee ſhould eat Pearles with

with *Cleopatra*, bathe daily in new milke with *Poppea*, fare daily deliciously with the rich Churle; consult with a Physitian in euery act we did; yet we could not long continue. All the meanes wee can vse will hardly draw out our life to that length that Birds and Beasts liue, for Ousels, Eagles, Harts, &c. that fulfill their hundreds, occasioned *Theophrastus* to complaine of Nature as a step-dam to man, whose limits as *Dauid* notes, are threescore yeeres and tenne (for the rest of his life is eyther a death or disease, in his decrepit dayes.) The Patriarkes liued their nine hundreds and aboue, as *Adam* and so *Eue*, their nine hundred and thirty, *Seth* nine hundred & twelue, *Enos* nine hundred and fiue, *Cainan* his sonne nine hundred and tenne, *Malalehel* nine hundred sixty and two, *Iared* nine hundred sixty and fiue, *Methusalem* nine hundred sixtie and nine, *Noah* nine hundred and fiue, &c. but we hardly attaine to our nintie: but if a man liue past ninty, to ninty and seauen, or nintie and eight, with *Liuia* and *Perpenna*; or to ninty and nine, with *Statilia*; if hee passe his Climactericall or sixtie and three, we count him an old man; but if hee attaine to his hundred (as did *Valerius Corninus*, and *Metellus*, Abbot *Paconius* and *Titus Pauls* Scholler) wee account him very aged: but if hee exceede his hundred, as *Herodotus* writes of some of the Ægyptians, and some of *Masinissa* the Numedian

Ipse senectus morbus.

The long liues of the Patriarkes.

dian King, to an hundred and foure, as did *Hippocrates*; or an hundred and fiue, with *Xenophilus*; or an hundred and seauen, with *Terentia*; or an hundred & eight with *Homer*; or an hundred and tenne, with *Guarinus*, and *Helias* the Abbot; or an hundred and twelue, with *Cyrus* a Bishop; but chiefly to an hundred and twenty, with *Romualdus* the Hermite, we admire and wonder at him, as much as former times wondred at their Hermites. And well wee may, since our life seemes to be but the Epitome and *Compendium* of former yeeres: so short, so momentany, that as the Scripture compares it, to a flower, to grasse, to smoake, to clay, to dust and chaffe which the winde scatters, to a bubble, a blast, a breath, a vapor, a dreame, a shadow, a Weauers shittle, & such fading things: so Antiquity hath called it a winged woman, fruitfull of sinnes, yet swift, *Ambrose* saith it is like the glory of the world, which the Tempter shewed Christ in the twinckling of an eye; like the Vision which *Esdras* saw, vanishing in a moment, *Esdras* 1. 8. like Ierusalems Temple, that was soon destroyed: for as one stone was not left vpon another in that materiall Temple: so shortly, one bone will not bee lett vpon another in the temple of the best compacted bodie liuing, which (saith *Inchinus*) is nothing else but *Carnea glacies*, fleshie Ice, or Icie flesh, soone thawed and dissolued; a clayie frame (saith

to Heauen.

The shortnes of our present dayes demonstrated.

In Lucam.

(saith *Pantanus*) standing on the pillers of a little breath, ready euery day, it is so ruinous, to fall *in manus Domini*, into the Lords hands, of whom we haue it as tenants at will. The largest limits of our Lease being but a day, for so *Dauid* and *Moses*, when they play the holy Geometricians and Arithmetitians, in measuring and numbring their time, goe not by yeeres and moneths, but by dayes: yea, and to some it is but a short Winters day; to the longest that liued, a Summers day; in which hee that hath the most prosperous Sunshine may be compared to those Flyes that breede in the Sunne neere the Riuer Hipanis, which appeare in the Morne, are in their ful strength at Noone, and die at Night. Whence came the Prouerbe, *Hominem esse Ephimeron*, that man is a continuer for a day, beyond which determined day he cannot heere abide.

Arist. de hist. animalium.

Homo Ephimeron.

Other things are continued long by extrinsecall meanes, or intrinsecall qualities within themselues: some by their extreame cold, as all sorts of Mettals; some by their exceeding heate, as Pepper, Ginger, and the like; some by motion, as Water and Wine, that by motion are kept from putrefaction; some by continuation of the parts with the whole, as the Sea that corrupts not in the whole, but in the parts; as may be seene and felt in the creekes in Essex that come from the Sea; but man being made mortall, and so hauing that Epithite

Foure causes of the long continuation of things.

more

more fitly appropriated to him then to any other creature, neyther by his naturall composition can, nor in the wise Gods disposition must continue long vpon the earth, neyther can any Physicall meanes preserue him vnlesse a Metaphysicall power doe vphold him, and cause him to hold out to his old yeeres as *Simeon* here did.

CHAP. XXIX.

Bestow life well, because so short.

IS Death so certaine, and Life so short? then let vs learne to bestow it well, so long as God lends it. [e] *Absalon* after long time knew not how to pacifie and appease his Father; wee haue but a short time allotted to pacifie and appease our displeased God, therefore let vs speedily labour our reconciliation; let vs worke out our saluation with feare and trembling. As *Abigall* speedily met *Dauid* and appeased his wrath (*a*), and as *Dauid* speedily met the Lord by repentance after his numbring the people (*b*), and as *Peter* went out presently, and wept bitterly, after the denying his Master (*c*). So let vs who in the whole course of our life haue as much displeased as we

Vse 4. Of Instruction.

a 1. Sam. 25.

b 2. Sam. 24. 10.

c Matth. 26.

wee haue dishonoured our God, instantly haue recourse to the throne of Grace, that the Lord may smell the sweet sacrifice of our broken hearts, ere wrath goe from the Almighty to our destruction. Oh our daies are few, and our sinnes many, we haue beene barren in good, fruitfull in euill, plentifull in sinning, penurious in sorrowing. If *Dauids* sins were moe then the hayres of his head, ours are moe then the sands in the Sea: and if hee washt his couch with teares, wee had neede wash our soules with flouds of waters; turning (like *Niobe*) into fountaines, and like that old conuert *Pelagia*, be *Pelagus lachrymarum*, a Sea of sorrow, as wee haue beene vncleane sinkes of sinne; nay, if we should now for euer shake hands with sinne, and haue no more commerce with the flesh and the world, but liue retiredly, mortifiedly, piously, and penitently, as the old Hermites pretended; & if we should liue *Noahs* and *Nestors* yeeres, and euery day weepe as much as *Mary Magdalene* did at her spirituall marriage with Christ, as much for our selues as the Daughters of Ierusalem did for Christ: nay, if we should weepe out our eyes, like some penitents that *Cassianus* mentions, remembring with *Ezekias* our former vanities in the bitternes of our soules, it were not a sufficient recompence for our fore-past rebellions, nor a satisfactory sacrifice for our former sinnes.

Our many sins are to be mourned for, and why.

But

But what shall we say to those that in this short life make a long and a continuated custome of sinne, neuer redeeming the time, or thinking of their few and euill dayes, or of the reckoning they must make when they are expired; but passing their time in iollity, singing to the Tabret and the Harpe; letting the reines loose to all licentiousnesse, making their bellies their God, planting here their Turkish Heauen of Wine and Women, wallowing like Swine in allluists like *Sardanalapus* amongst his wantons, seruing no other God then *Mammon*, or Goddesses, then *Venus*; making Dogs and Horses, or such base Creatures, their beloued Idols? They thinke no more of death then the stiffe-necked Iewes, that made a league with the graue, and a Couenant with Hell (such as some lazy Pastors make with their people,) that if these will neuer trouble them, they would neuer thinke of these.

Vse 5. Of Redargution. Short life should warne from sinfull liuing.

What is the estate of these that liue merrily as they say, like Pope *Iohn*, in corporeall and and spirituall pollutions, like Pope *Ioahn*: these must try experimentally, what that cursed Pope once ieasted at Atheistically, that there are long paines in another life for these that misspend their golden dayes in graceleese impurities and impieties in this short life: these, they both make this their short life shorter by their sinnes: both as euery sinne wastes the body, as it wounds the soule, as also in that

The profane mans practise.

they prouoke God to cut them off short, either by his owne hand as he did *Absolon*, *Er*, *Onan* and the Sonnes of *Heli*, or else by the sword of the Magistrate. And they hasten and prolong their plagues and paines perpetuall; *They lead their liues in ioy* (saith *Iob*, *Cha.*20) *and sodainely they goe downe to Hell*: Oh they goe like theeues laughing to the Gallowes, and like traitors dancing to execution. Oh how sodainly is their candle put out!

Exhortat. Sow in teares, that we may reape in ioy

Let me speake to such in the conclusion of this Vse: in Gods feare let them consider that this life is called a valley of teares; here therefore they must sow in teares, if they will reap in ioy; they must haue a wet seed time, if they expect a blessed Haruest. Let them ponder what Christ saith, (*d*) *Blessed are they that mourne*. As also *Woe be to you that laugh*: let them think what Christ did; wept oft, laught neuer, his Prophets and Apostles seldome or neuer. Let them know further, that God cals to weeping and mourning, and baldnesse, and sackeloth (*e*), which call they haue not yet answered: for behold, ioy and exultation, vpbraiding God, and brauing his command, euen to his face, with their hellish Prouerbes, as, *Hang sorrow*; *Cast away care*; *As long liues the merry man as the sorry*; *Let vs be merry, we know not how long we haue to liue*; like the scoffing Atheists amongst the Iewes, *Let vs eate and drinke, to morrow wee shall die*: Oh thou knowest not how long thou hast to liue!

d Mat. 5.

e Esa. 22.

therefore

therefore retort that temptation backe againe to Sathan, thus: Therefore I will be ſorry for my former ſinnes; I will be (if at all) ſoberly and mortifiedly merry; therefore I will ſet my ſoule in order, and the houſe of my heart in order, like *Ezekias*; otherwayes I ſhall be worſe then *Achitophel* that ſet his houſe in order ere he hanged himſelfe; To morrow it may be I ſhall die, therefore I will not eate and drinke inordinately, leaſt I be taken away to hell as was the rich Churle & *Baltazar*, in the midſt of my curſed cates and drunken cups; I will not any more ſerue the Diuell and my belly in chambering and wantonneſſe, in ſurfetting and drunkennes, but I will put on the Lord Ieſus Chriſt. It is now time that I ſhould awake from the ſleepe of ſinne, ere I ſleepe in death; I will ariſe vp that Chriſt may giue me light. Oh alas! what fruit haue I had in the vnfruitfull workes of darkeneſſe, whereof I am now aſhamed.

How we muſt ſow in teares in this ſhort lced time of life.

Laſtly, thinke with thy ſelfe how ſmall cauſe thou haſt of this thy irreligious profaneneſſe, and carnall ſecurity, and beſotting ſenſuality. Hath a Trauellor any cauſe to be merry when he is farre out of his way, hath few friends, nothing to ſpend, ſtormy weather aboue his head, Pyrates lying in waite to robbe him, night approching, & vncertaine whether euer he get to his iorneyes end? Thou art in this world a pilgrime and a ſtranger: Heauen is thy countrey, (from thence came thy ſoule) thou art out of

No cauſe to be carnall, ſecure or ſenſuall.

the way that leades thither, thou art in the broad way to Hell; thou haſt few friends, God, Angels, Diuels, Man, and the Creatures are againſt thee: thou haſt little to ſpend, thy good Tallents and ſtocke of Grace is already gone and ſpent, like the Prodigals, on thy luſtes, *Luk.* 15. thou haſt no moe meanes to helpe thy ſeiſe, then the wounded man that trauelled to Ierico, that had not two pence: there is a ſtorme ouer thy head, Gods wrath hangs ouer thee in a cloud of vengeance: Pirates, the infernall ſpirits lie in waite for thy ſoule: the night of thy death is neere: and thou art vncertaine of ſaluation; nay, the Word excludes thee, and ſuch as thou from apprehenſion of any comfort from that, ſince thou walkeſt in the ſhadow of death, in the way to damnation.

Conſider againe what occaſion of ſports and merriments and ſenſuall ſollaces a man can haue in priſon, in colde irons. Did *Manlius* and *Regulus*, and *Muſius Scæuola* take delight in their priſons and preſſures? Now here thou art as it were in priſon, like *Ioſeph* in the ſtockes, like *Manaſſes* in fetters, and in tribulation: the world it ſelfe is but a priſon in reſpect of Heauens pallace, and thou in this priſon liuing in ſecurity, like the old Worldlings, art enthralled to thine owne luſts, and ſo a ſlaue to Sathan who plots thy deſtruction, as *Achitophel* did *Dauids*. Therefore heare counſell and receiue inſtruction, ſince thou art here

What vse we are to make of our short time.

here in a strange Land, like Israel in Babell, sit downe by the Riuers of water and weepe, hang vp thy Harpes and Instruments; vse not carnall company that cause thy careleſſe security, and thy forgetfulneſſe of God and thine owne soule: remember whence thou art, where thou art, and whither thou art going; make that vse of thy time that *Ioseph* did of the seauen yeeres of plenty; prouide against famine; agree with thine aduersary whilst thou art in the way, ere thou come before the Iudge, as *Cato* counsels to doe something in youth worth thy relation and remembrance in age: and as trauellers vse to performe some exploit in their trauels worthy their thoughts and discourse when they come at home, so treasure vp those graces in life which may stand thee in stead after life; prouide against a rainy day; gather now hony from the flowers of vertuous actions, into the Hiue of Grace; worke whilst it is day, ere the night come, doe good to all whilst thou hast time, *Gal. 6.* waite at all times with *Iob*, vntill thy changing come, euen as thou waiteſt for the times and seasons, in Winter for the Spring, in the Spring for Summer, in Summer for Autumne: thou canst not inioy thy sinnes long, thou must leaue them, or they thee violently; therefore breake them off (as *Daniel* counselled *Nabuchadnezzar*) voluntarily by Repentance and Almes-deedes, get a certainety to thy soule; conclude some-

thing, like Ambaſſadours that goe to forraine Courts, and haue but a ſhort abode allotted, that they make for thy eternall peace hereafter, when thou commeſt before thy Prince; make ſomething certaine here ere thou goeſt hence; in euery thing thou vndertakeſt, thou loueſt a certainty; if thou iourney, thou wouldeſt rather goe by Land then Sea, becauſe more certaine; doſt thou purchaſe, thou wouldeſt make ſure worke of Lands or Tenements? doſt thou walke on Ice, thou poyſeſt euery footſtep ere thou ſet thy foote, ere thou venter thy body: ſo in euery thing thou wouldeſt be ſure. Oh make ſure worke for thy ſoule, that as *Ezekias* prayed for peace and righteouſneſſe all his dayes, ſo there may be peace to thy ſoule after thy daies.

Make vſe of time.

Oh make vſe of that precious time that is allotted thee, take it by the fore-top, it is balde behinde.

Goe to the Piſmire thou ſluggard: learne of the Beaſts; the Ant ſees it will not alway be Summer, the Crane and Storke thinke it will be another ſeaſon, the Birds take the Spring prime to build their neſts; ſtore thou vp faith, with her fruits, chiefly, repentance from dead workes. Now beginne, *Ars longa, vita brevis*, Life is ſhort, but the Art of well liuing and well dying, which is the Art of Arts (euen that which the beſt Maſter taught in the beſt Chaire, Chriſt vpon the Croſſe,) that is long: therefore *Nulla dies ſine linea*, Euery day learne ſome line; take

out

out some lesson in this Art: sing not out thy time here with the foolish Grashopper; loyter not with the idle men of *Belial*, least thou incurre Christs checke; play not the fat-bellyed Monke; and Epicurish Abbey-lubber, least thou smart for it (as the * Cloysterers once did in this Land) in the day of the Lords visitation. Learne to liue the life of grace, that thy death may be gracious and precious in the sight of God as one of his Saints, that so thou maist die not onely naturally, like a man, as thou must, but Christianly, like a Christian man, as thou oughtest: which that thou maiest the better doe, as in other things thou contriuest how to doe well, that which thou purposest to doe; (as thou fore-casts thy building ere thou build; thy iourney, ere thou trauel): So, oft remember how thou maist dye well, since thou must dye; and that is by liuing well, whilest thou here runnest the short race of thy life.

* When the Abbies were visited in King *Hen.* the 8. time.

A good man like a good Tree, brings foorth fruit *tempore suo*, in his due time and season: this Life time is, *tempus tuum*, thy time; Death is *tempus suum*, Gods time: therefore begin to mend the ship of thy soule in the hauen, in thy health, not in the tempest of sickneſſe, not in the Sea of Death. I end my counsell as I begun: this life is as short as sinfull, therefore spend it well.

CHAP. XXX.

Life is Labourious and Miserable.

2. Point.

FVrther, in that Simeon heere desires his departing, the nature of the word signifying a loosing, or an vnyoaking, being a Metaphor taken from oxen loosed out of the yoke, after labour; or from Prisoners set at liberty; may well and warrantably administer vnto vs the consideration of the nature of that life which we leade, to be as miserable as mortall as labourious to the body, as dolorous to the mind; as also it may open our eyes to see something more clearely into the nature of death, with his bounties and benefits, in that it is not onely a curber of sinne, but a curer of crosses, an vnlooser from labours.

For the first, that whether you call it a curse or a command, which was imposed on the first man, that in the sweat of his browes he should eate his bread, till he returned to his earth, from whence he came, *Gen.* 3. 19. all mans seede since, in their seuerall generations, haue beene exposed to. Doe wee not feele yet the smart of the forbidden fruite? Are not our teeth set on edge by it? Are not all

things

things vnder the Sunne full of labour? Are not the workes of Grace, the workes of Nature painefull? the actions of the body, the actions of the minde, the operations of the ſoule and ſpirit laborious? Is it not a paine to pray, a paine to repent, a paine to ſtudy, to contemplate, to diſcuſſe, to diſcourſe, to number, to diuide? Is it not painfull to write, to indite, to preach, to counſell, to exhort, to perſwade, diſſwage, vrge, mooue? Let euery knowing man and experienced ſpirit ſpeake.

Are not workes manuall and mechanicall painefull? (euen as the Arts liberall are?) Is it not paine to plow, delue, digge, ſow, mow; to work in Coleworks, & Mettal-mines, in brick and clay, is an Ægyptian bondage? Nay, is there not *onus*, as well as *honos*, a labour, as well as an honour in euery Calling? Are not Princes, and ſuperiour Magiſtrates, Gouernors in houſes, Colledges, and Corporations (like the heauenly Bodies) as much in motion and labor, as in veneration? Vertues, vices, pleaſures, profits, riches, pouerty, wanton youth, couetous olde age, all haue their burthens? What callings without their croſſes; from the Scepter to the Sheepe-hooke? what ſexe without his ſorrow?

Whither ſhall a man flye, 1. From Sathan tempting; 2 From the vanity of his owne heart; 3. From the bitings of venemous tongues; 4. and From the croſſes of the world? No place is priuiledged from foure things.

I haue

I haue oft thought, if there were any place in the foure parts of the world, to auoid these foure, thither to flye: but there is no *Asilum* or Sanctuary from them, or any of them, vnder the Cope of Heauen. These alwaies follow, as the shadow the body; and (like proud *Tarquin* in Rome) challenge a perpetuall Dictatorship in the whole life of man. What day sets ouer our head without his euill, either of Sinne or Punishment? *Adam* must eate his bread in his browes sweat; *Cunctis diebus*, all his daies, in heat and sweat, toyling and moyling; man must weare his body and weaken his spirits, till hee keepe his eternall Sabbath in Heauen.

Bring me the man that hath not yet drunke of the common cup of humane calamities incident to life, and I shall more admire him, then the Græcians did *Achilles* that could not be wounded. I neuer read of any but *Policrates*, who was thought to be without the Gunshotte of *Fortune*, by the deluded Heathens; yet his death was as dolorous as his life prosperous, I am sure, mitred Popes, crowned Kings, inuested Emperors, tryumphant Conquerours haue seene the turning of *Sesostris* wheele, and haue experieneed so many miseries, that they haue cryed out some of them, *Miserum est fuisse fœlicem*, it is a miserie to haue beene happy: others, *solus viues*, Vacia; that the priuate life of *Vacia* the Romane was farre

farre safer then their publique, guilded, guilefull pompe: others, with *Cyrus* and *Augustus*, haue thought the Regall Crowne not worth stooping for: others, haue left voluntarilie their Courts and Palaces for secure and penitent Cels.

If wee had no moe examples of the miseries of greatnes, eyther by birth, bloud, command, or desart, then in *Nebuchadnezzars* deiection amongst Beasts, being one of the greatest of men; in *Manasses* his imprisonment; in *Sampsons* grinding in the Mill; in *Agag* hewed in pieces; in *Adonizebecks* eating crummes like a Dogge, vnder his enemies Table; in *Alexander* poysoned, and left vnburied; in *Cæsar* stabd by his pretended friends; in *Bellazarius*, a blinde Beggar, after his Conquests; in *Baiazets* Iron Cage; in *Socrates* and *Seneca's* poysoning; in *Clepatra's*. *Iezabel's*. *Agrippina's*, and other infamously famous Queenes and Queanes, perishing: to omit all the rest in this kinde, it might verifie the Paradoxe that *Humana vita non est vita, sed calamitas*, Mans life is no life: *Vita vix vitalis*, an imaginarie life, and a reall calamity; in which *anni pauci, ærumnæ multæ*, the yeeres are few, the griefes many: yea, so many, so manifold, so constant, so continuated by successiue crosses, which follow one another (like the waues of the sea) like the Messengers that came one after another, to *Iob* and *Dauid*, to bring ill newes of

Examples of humane calamities.

the

the death of their Children, euery day hauing *ſnam & malitiam, & militiam*, his wrath and his warre-fare; that euen the very childe entring the liſts into his military world, as ſoon as it comes from the mother; cryes & weeps: the firſt note it ſings is *Lachryme*, taught onely by prouident Nature. The Males (ſaith a wittie Popiſh Poſtiller) from *Adam* cry, *a*; and the Females from *Eue* cry *e*; which put together make a Note of ſorrow. *Nondum loquitur, at tamen prophetat*, (*Auguſtine*) Before it ſpeakes, it propheſies, as though at the birth it had that prognoſticating ſpirit, which *Cardan* ſaith, ſome men haue at their death, as though it did ſee ſome euill preſent, fore-ſee and feare moe to come.

Miſery in euery age of man.

I might goe along (with *Innocentius*) in this ſubiect, and ſhew the ſeueral maladies and miſeries incident to euery ſeuerall age, from Infancy to Decrepit old age: how like ſeuerall Beaſts we carry our ſelues, till Death bring vs to the Shambles: how pittifully Child-hood wallowes like a little Pigge, in dirty places; and like Duckes & Geeſe, ſwattles and dabbles in wet and filth? How Youth is a laſciuious Goat? Adoleſcency, & vntamed Heiffer? Man-hood, a ſterne Lyon; Old age a ſluggiſh Aſſe, that onely beares a more precious thing then *Iſis*, euen that which beares it, an immortall ſoule.

I might anatomize man further in all his parts

parts and weakened powers, shewing the seueral diseases that ceaze vpon euery member, where they challenge their seates & thrones. I might inlarge the crosses incident to euery Function and Vocation: but referring you to the Fathers, chiefly *Bernard* and *Fulgentius*, and to zealous Papists, chiefly *Innocentius* and *Stella*, besides him that in English hath writ the miseries of mans life, leaning you to their vintage, I onely rest with the taste of these Clusters, which we now further presse forth by vse.

In euery faculty of soule, and member of body.

De conditione vitæ humanæ.
De contemptu mundi.

CHAP. XXXI.

Naturall life, the more laborious it is, the more wee should labour for the life Spirituall.

IT is so that this life which we liue is so laborious (as the world wherein wee liue is wicked?) then the lesse good that wee finde in the life naturall, we must labour to counterpoyse it, by purchasing the life spirituall: the more discontent we find in the life of Nature, the more comfort and content wee must seek and search for, in the life of Grace, which like *Elishaes* salt cast into Iordan, seasõs all the Maladies of life. Now, if thou wouldest

Vse. 1. Of Instruction.

deſt liue the life of Grace, and haue peace and ioy, euen by the dry paſſage as it were in the red Sea of this World, then doe thoſe things that concerne thy peace.

Twelue meanes of true peace.

1 Firſt, abſtaine from ſinne: for where it raignes, there is no life of Grace. Sin quencheth Grace, as water fire: Sinne will kindle a fire within thy ſoule, to burne with ſecret flames; for, the wicked are like the raging Sea.

2 Secondly, as one of Chriſts true Diſciples, ſubiect thy will and ſoule to Chriſt: it is his promiſe, thou ſhalt haue peace in him, and he will ſend thee the Comforter.

3 Thirdly, frequently confeſſe thy ſinnes to God, more balme of inward ioy, thou ſhalt haue from the chiefe Phyſitian, the more thou doſt lay open the vlcers of thy ſicke and wounded ſoule.

4 Fourthly, vſe frequent and feruent prayer, ſhut thy Chamber-dore, play not the Phariſaicall hypocrite, and Chriſt ſhall enter in and ſay, *Peace bee to thee*, as hee did to the Diſciples.

5 Fifely, keep the Lords day ſtrictly, neyther doing thine owne works & will, nor Sathans, nor ſpeaking thine owne wordes nor his, but Gods word and will in publique and priuate duties: this brings much familiaritie vvith God, and hath the anſwere of many hidden ioyes from his Spirit: It is a ſpirituall reſt to

euery

euery Christian, as it was promised a rest to the Israelites.

Sixtly, reade and meditate in the Word of God: *They shall haue much peace that delight in thy Law*, saith the Psalmist. 6

Seauenthly, suffer iniuries patiently; sustain and abstaine, and thou shalt feele within thine own heart God taking thy part: for, *Qui patitur est victor, &c.* Hee that suffers ouercomes himselfe, the world, his enemies, and is Christs friend. 7

Eightly, contemne earthly vanities, they deuide and distract the heart. 8

Ninthly, bee imployed in a Calling: the idle are tossed with a multitude of foolish fancies and fond desires. 9

Tenthly, be meeke, so shalt thou enioy the earth with ioy, *Mat* 5. 10

Eleuenthly, get an humbled and a contrite heart, that is the seat of Grace, and throne of God *Esay* 57. 15. 11

Twelfthly, doe righteousnesse, the fruit whereof is peace and ioy. These things belong to thy peace, which if thou practise, thy light shall shine to the darke world, and thou shalt haue a lightsome *Goshen* in the life of Grace, euen in the darkesome Ægypt of this wretched world. 12

Secondly, is life so laborious? are our dayes so dolorous? then these come within the compasse of a iust Redargution, that are so drenched Vse 2. of Redargution.

ched and drowned in the things of this life, ſo beſotted & bewitched with the painted beauties of this earthly *Iezabel*, the World, that they can neyther, *ſpirare*, nor *ſperare cœleſtia*, that they haue as ſmall hopes as they vſe ſmall helps for Heauen in a better life, but ſetting vp here their reſts, & ſtinting their aimes at earth, they deſire (as *Peter* vpon the Mount) to build tabernacles here in this vaile below, neuer caring for that building not made with hands, eternall in the heauens, 2. *Cor* 5. 1. Alas, let ſuch know that in their ayry hopes they feede but on the winde, with the Camelion: they imbrace but a cloud, with *Ixion*, in ſtead of *Iuno*: they touch Sodomes Apples, and are deluded with beautifull duſt: they imbrace ſhadowes for ſubſtances, and place their deſires vpon ſuch obiects as are vnworthy of an immortall ſoule, and a heauenly inſpired ſpirit.

Vaine they are that ſet down their reſt in the pleaſures or profit of it.

Vaine life it ſelfe.

The vanity of life with al thet hings in life truly diſcouered.

For, I pray you, what is life it ſelfe, yea, long life, which they ſo doat vpon and long after, but a moſt irkeſome and tedious pilgrimage, enuironed with infinite perils, and vpon moſt light occaſions loſt? or what is any thing in life worthy our liking & affections? What is the body it ſelf which we ſo pamper, but coagulated duſt, guilded ouer in the outcouering with colours, and ſet vp with the props of proportion; the ſlaue of the minde, and priſon of the ſoule: *ſperma fœtidum, cibus*

Body.

vermium, mans excrement, wormes nutriment? What is the beauty of the body, but a well coloured skin, farre inferior to the beauties of the Sunne and Moone, these heauenly bodies? Besides if we could see within, we should see a filthy Golgotha, and rotten dung-hill. Beauty.

What is Strength when *Samson* is bound by a woman; since the greatest things & most worthy of a man are effected by the sinewes of wit, not by the strength of sinewes? are not both strength beauty and flowers of the body, which one blast of a Feuer will deface and shake all to fitters? What are the pleasures of the body but (like the body it selfe) sensuall, sinfull, peccadine and vile; Diseases being the Vsury that Pleasures pay, and perpetuall sorrow the bond; as the Poets faine of *Iupiter*, that he ioyned Pleasure and Sorrow together in an Adamantine Chaine, when he could not agree them in a difference that they brought before him. Besides, are not these corporall Pleasures inioyed of the Beasts more then of man, more strongly, vehemently & longer? Are they not the works of darkenesse, and vsed in the darke? is any man so impudent that dare vse them publikely for shame? Are not distempers, diseases, distractions, discredit to our good name, losse of substance to our estate (when they deuoure their Idolatrous vsers of them, as *Acteons* Dogs did their Master) fruitlesse repentance to the mind; dulnesse of wit, corrupting of the heart, darke- Strength. Pleasures.

ning the vnderstanding, decaying the soules Intellectuall powers; Impatiency of a mans selfe, hatred of all vertues, inclination to all vices, their bad fruits and base effects? Are not ignominy, ignobility, imprisonment, deformity, sickneſſe, imbecility, blockishneſſe, and stupidity, their Pages and Attendants.

Riches. For Riches (the vulgars God) what are they but the long expences and prouisions for a short iourney, oppressing the bearers, heauy burthens to sincke the Ship of the Soule? For, Gold and Siluer, the *Helena* that the world dotes on, the *Lais* that most are inamoured vpon (as the beasts vpon the Panthers skinne, for his seeming luster) what are they but red and white dust, the base excrements of the earth blowne away with the winde of euery casualty? Pearles and precious stones what are they but the spoile of fishes, good onely in the estimation of the Lapidary, and in their owners imagination, not in their owne nature, nor in any helpefull effects.

Nobiliy. Nobility, what is it but an opinion, or lot of birth, being our Ancestors, not ours; also oft wrongfully acquired by oppression and crueltie?

Glory. Glory, what is it but a puffe of winde, the vaine inflation of the earth, vncertaine, momentany, oft wicked, like his father the multitude, who this day haue *Hosanna* for a man; to morrow, *Crucifie him*; that in one houre will make one

one more then man, and then a murtherer, as they did Christ and *Paul*?

Power, and a Kingdome, are but a spatious molestation; *Pulchrum malum*, a beautifull euill, a guilded poison, a Crowne adorned with counterfeite Iemmes, a Sea of euils? Honour (if it come not from Vertue) a friuolous and peruerse conceit? Dignity, if desert beget it not, what is it but the bastard of an vncertaine father, oft acquired by suit, craft, fraud, ambition, sinister meanes, and wicked Arts? Power.

Lastly, to draw together the sailes of our speech; in one Word, what is the World, with all her *Iezabels* paint and Peacocks plumes with which she deludes her louers? What is Life, and the best things in life with which her Amorettoes and Idolatrous Adorers, are so delighted? hath not *Salomon* by a diuinely inspired spirit, giuen in his vnpartiall and infallible verdict, as one that knew most in this kinde of all meere men, *Vanity of vanities, and all is but vanity* saith the *Preacher*. And as there is a little good in life to be loued, so there is nothing but euill in this life; either in it owne nature, as is the euill of sinne; or penall, the fruit of sinne: either crosses, such as the godly trye; or curses, such as the wicked feele. The due meditation whereof hath caused many zealous spirits, *Augustine*, *Ambrose*, *Chrysostome*, *Bernard*, *Fulgentius*, as also *Pontanus* and *Stella* with many moe to write seuerall Tractates, which I thinke (as the Spider Worlde. Blessednes in this life. Nothing but euill in this life. *Malum culpæ, malum pœnæ.*

Life compared to the world.

Sea

Vnicuiq; ſua cupiditas eſt tempeſtas.

Wood.

The world anatomized by ſundry Similies.

Nette.

Vnthankefull Hoaſt.

Darkeſome Ægypt.

Firmament

Deſart.

Night.

Reaſons.

1

2

3

drawes her webbe) they drew from themſelues, and from the feeling of their owne hearts, concerning the contempt of the world, and the not louing this life: ſome comparing it to a Sea, in which euery mans turbulent deſires are a tempeſt: ſome to a darke and dangerous Wood, wherein are many wilde Beaſts, Buls of Baſan, deuouring Wolues, *Herodian* Foxes poyſoning Baſilisks, fiery Dragons: for, the Scripture giues the true morral of *Pithagoras* & *Ouids* fixions in their Tranſmutations, men in ſhape, are beaſts in conditions, *Tit.* 2.12. *Eſay.* 1.4. &c. Some to a Net, that is ſpread for all, but catcheth and retaines onely fooliſh fiſhes. Others ſay it is an vngratefull Hoaſt, that entertaines and retaines, yet pils and ſpoiles all that truſt it, ſtill diſlodging, diſmiſſing, forſaking, forgetting his old Gueſts, to retaine new. Some ſay, it is like the darkeſome Ægypt, wherein is plague vpon plague, at laſt deuaſtation to all that are not the true Iſrael of God. Some compare it to the firmament in continuall motion. Some to a ſolitary Deſart, wherein is the roaring Lyon, the Diuell, the Scorpion, and Dipſas, the olde Serpent, wicked Spirits, Theeues, Thornes of ſinnes, and barrennesse of grace. Some vnto the Night: Firſt, becauſe of the blindneſſe and ignorance that is in it: Secondly, the drowſie and ſecure ſleepe of ſin: thirdly, the wilde Beaſts of the night, Heritiques, Schiſmatiques, &c. Bores of the Forreſt, Foxes that

ſpoyle

ſpoyle the Vines; the night the time of forraging, in which alſo the enemy ſowes Tares of ſinnes and hereſies, the one to corrupt the good Wheate of Sanctification in the heart, the other of illumination of the braine. Others, with holy *Iob*, make it a place of Warfare and combate, wherein we are to fight with ſeuerall enemies of ſundry natures, as *Dauid* did, with a Lyon, with a Beare, and with *Goliah*: ſome being within vs, craftie *Sinons*, our owne luſts; ſome without vs, like armed Philiſtins, the luſt of the world; ſome aboue vs, Sathan in the Ayre; ſome on the right hand, ſome on the left, as proſperity and aduerſity; ſome before vs, as the forbidden fruit of Sin; ſome behind vs, the barking mouthes and biting tongues of maleuolent men. Some to a priſon, wherein though it feed the body, yet it fetters the ſoule, like that wherein *Ioſeph* had fauour, yet he was kept faſt. Laſtly, *Fulgentius* compares it to a faire *Amazan* Maide, with theſe Mottoes writ vpon her head, *I haue wit and policie*: vpon her browes, *I haue comelineſſe and beauty*: vpon her breſt, *Here is ſtrength and agility*: on her right hand, *Here are riches and proſperity*: yet vnder her feet, *Hæc omnia vanitas*, *All theſe are but vanity*: and ſo let vs account them.

Place of Warfare.

Priſon.

Amazon.

Loue not the world, much leſſe the luſts of it, concupiſcence of the fleſh, of the eye, and pride of life. Imitate Chriſt thy head, hee deſpiſed the pride and pompe of it, in refuſing a King-

dome, in washing his Disciples feete, *Iohn* 13. in preaching and practising humility. *Matt.* 11. in sustaining temptations and tryals, *Matth.* 4. in assuming our flesh, in chusing his fishing Disciples, in dying vpon the Crosse; he crossed the couetousnesse of it, by possessing nothing, not so much as Foxes and Birds; in commending the godly poore, *Mat.* 5. in dying naked vpon the Crosse, he crossed the lusts of it, in his innocent and spotlesse chastitie, in being borne also of a chaste Virgin: so thou, if thou be a right Christian after him, if one of his Church, despise these terrestriall things, seeke for celestiall, *Col.* 4. 1, 2, 3, *&c.* trample the Moone, these momentany things vnder thy feet: vse the world as though thou vsed it not: looke at it and the things of it, as at a Lyon in a grate, subiect not thy selfe to it, be not the slaue of it; come not within the reach of it, it will teare thee, and (as the Panther and Hiens deale with Beasts) by fawning, deuoure thee: looke at it therefore, and like it, as a Pilgrime a strange Countrey, as a Traueller his Inne, onely to lodge in it for a few dayes or nights; alwayes be in readinesse with olde *Simeon* to depart as the Israelites were ready in a trice to depart out of Ægypt: loue this life so, that thon wilt willingly lay it downe, as thou putteſt off thy garments when thou goest to bed, when God cals thee to sleepe in thy graue.

CHAP.

CHAP. XXXII.

Seeing life is burdensome, death is beneficiall.

THirdly, both from these premisses, we may gather an vse of Instruction; as also from the Text, we may ground a doctrinall obseruation, concerning the nature of death, comfortable to the godly, to whom all things, yea, death it selfe happens for the best; chiefly if they grone vnder the Crosse: for, if life be so burthensome, death must needes be beneficiall that vnlooseth our yoake, and takes the burthen from our weakened natures, wearied shoulders. Therefore death comes to the good man, to the crossed Christian, as *Moses* to the Israelites in Ægypt, to deliuer him: it comes to the godly, as *Pharaohs* Daughter to *Moses* fluctuate on the waters, as the Arke to *Noah*, as *Obadiah* to the persecuted Prophets, to preserue them; as the Angel to *Lot* in Sodome, as *Abraham* to *Lot* in captiuity, as *Dauid* to his captiue Wiues, to rescue them: as the Angel to *Peter* in prison, to set them free; as the Angel to Christ in his Agony; as *Ionathan* to *Dauid*, to comfort them in extremity; as *Iosephs* Chariots to old *Iacob*, to reioyce them; nay, as

Vse. 3

Rom 8.

The benefits of death to a Christian vnder the crosse.

Gods Chariot to *Elias*, to carry them into the place of ioy; as the Angels to *Lazarus*, to carry them into *Abrahams* bosome. What shall I say more? as *Ionas* his Gourd to coole *Ionas* in his excessiue heat; like *Saul* to those of Mount Gilead, to helpe them in time of distresse; like the yeere of Iubilie to the bond man; like the long lookt for husband to a louing wife; like newes from a farre countrey; like meate to the hungry, and drinke to the thirsty; like a messenger from God, with this message. *Afflixi te, non affligam amplius*, I haue afflicted thee, I will afflict thee no more, as God said in effect to *Abraham*, saith *Augustine*: thou hast had *tentationem fidei*, the tryall of thy Faith, now receiue *Benedictionem pro fide*, a blessing for thy Faith; blessing vs, as the Angel did *Iacob*, after we haue wrastled with the worlds woes. Therefore the godly dead, as the Latine beares it, (as is well obserued) are not so much said to be dead as deliuered, as remoued, as redeemed from the worlds warfare: Therefore *Plutarch* cals death *Malorum remedium & portus humanis calamitatibus*, euils relieuer, and calamities calmer: *vita ianua* saith *Bernard*, *& perpetuæ securitatis ingressus* the gate of life, & ingresse to a sempiternall security: the only Physitian that askes no fees (not so much as thanks) & yet cures all cares inward, all diseases outward, better then *Homers Moli*, then the Balme of Gilead, or that maruelous Linguists, Mithridat: yea, it cures al.

Auguſt.

Mortui, id est emeriti, quia rude donati, & absoluti à militia.

Dat

Dat cunctis legem, recipit cum paupere Regem.

It spareth none, and yet befriends euen Kings.
And cures the cares of poore meane vnderlings;

De conso. ad Apol.

And therefore God oft-times, as our Prouerbe is, takes them away soonest whom hee loues best: as many Parents know, that oft-times lose their *Iosephs*, euen that child, whom (by the appearance of graces in them) God and they loue the best, the rest being left them, whom they doe not so deseruedly loue. Hence it is, that when there were but foure in the world, *Adam, Eue, Cain, Abel*, GOD tooke away *Abel* the best of them (for hee permitted his death though *Caine* gaue the stroke) and hee suffered the worst of them to liue still (saith *Ambrose*) as the greatest blessing to the one, and for a continuated plague and punishment to the other. Yea, Christ himselfe, the spirituall *Abel*, whose bloud speaks better things for vs then *Abels*, was cut downe like a flower in the prime of his yeres. at the age of three and thirty, in the midst of his age, which he might haue liued by nature, though hee was beloued of his Father aboue all creatures, Angels and Men. *Lazarus* was not a little loued of Christ, as the Iews noted *Iohn* 11. in his resuscitation, yet hee dyed young; and though hee wept when he raised him vp againe, to shew his power, hee

Lib. de Cain & Abel.

wept

wept (saith *Granatensis*) because he was reduced and brought backe againe to the miseries of life.

Hence it is not altogether a fiction in *Herodotus* (if his Workes, as they are * defended, are no Fables) that when the Father of *Leobis* and *Biton* intreated the Gods for the greatest blessing vpon these his two Sons, in the morning they were found both dead in their beds. The like Boone was granted to *Trophonius* and *Agamedes*, that built the Delphicke Temple to *Apollo*: the Morall at least of all which, and such like, is this, that to many, a speedy death is better then a prolonged miserable life: nay, that we neuer begin truely to liue till we dye; *Iustus non vivit, &c.* The iust man neuer liues as hee would, till he come to that place where hee cannot dye. Therefore let the Meditation of these things comfort vs in death, and encourage vs against the terrors and feare of death.

I confesse (as vvee haue already inlarged another poynt) that death is fearefull to all flesh, both man and beast; much more to a wicked man: stout stomacks haue been agast and turned cravens at his griesly face, euen as all the Troops of Israel were affrighted when they saw *Pharaoh* behinde them, and the red Sea before them, the two iawes of death ready to swallow them. And surely euen a resolued Christian cannot free his soule from reluctation

* By Master *Stephens* in his World of wonders.

Aug. de ciu. Dei. lib 14. c. 25.

Exhortat.

Whence euen in a resolued Christian there

ſtation when he looks only at the corruption of the fleſh the paleneſſe of the face, the diſſolution of the members, the obſcureneſſe of the graue, the lodge with wormes, the ſolitarineſſe of the ſepulcher; and laſtly, the diſſipation and annihilation of euery part: but when hee conſiders againe, Natures courſe, Gods Iniunction, his diſpoſing Prouidence, Chriſts Paſsion, the bodies Reſurrection, the freedome and exemption of the ſoule from her incloſing priſon, the Iubilie of the body from all bondage and ſeruitude: Faith preuailes, and Feare flyes.

is both a reaſon againſt a reioycing in death.

Euen as thoſe that come from a City to a Country village, tradeſmen, or the like, when their buſineſſe is well diſpatcht (ſaith *Chryſoſtome*) returne into the City with ioy againe: ſo the Chriſtian ſoule that comes from the new Ieruſalem, the heauenly City, to traffique herein the low Countries of the earth, by the Organs of the body, if it haue well executed the duties of Piety, Charity, and Chriſtianity, to God and man, may with ioy returne like a Ship Royall, loaden with precious Marchandize, from whence it came: for, ſuch a man dyes not, but departs.

Hom. de Diuite & Lazaro.

CHAP.

CHAP. XXXIII.

Death is onely a departure out of life, not a finall destroyer.



From whence wee ſlide into the third point, briefely, concerning the Epithite which *Simeon* here giues to death; hee calls it a *Departure*. From whence we may ſee partly into the nature of that which wee call Death: it is onely a *Departure*, a going, or tranſmigration from one place to another. Therefore when *Abraham* ſpeakes of his barrenneſſe, hee vſeth his phraſe, *Ego vadã abſq; liberis*, I depart this life, or goe away without Children. *Chryſoſtome* notes his phraſe, & thereupon implies, *Ecce iuſtus ille vt philoſophatur, &c.* That *Abraham* doth truely in that worde, *going away*, philoſophize and diſpute of death: which *Baſil* applying to the auncient Martyrs, cals, *Migratio quadam ad meliora, &c.* A migration to a better habitation: Philoſophy cals it, The priuation of all heate; ſo *Plutarch*: or *Priuatio vitæ*, the priuation of life; ſo *Scaliger*, *Exercit. 307. Sect. 23.* All which titles and tearmes may ſtill hearten the Chriſtian to confront it in the very face couragiouſly, according

Hom. 36. in Geneſ.

Hom. de Martyrio.

Compar. aquæ & ignis.

cording to *Bernards* counſell, *Volo mortem, ſi non effugere, &c.* That ſince they cannot flye it, they ſhould not feare it. *Iuſtus mortem etſi non cauet, &c* ſince the iuſt man is not cautelous to preuent it, let him not be too timerous to encounter it: nay, rather let him enter the liſts (as the Perſians went to battell) ioyfully, and with a ſhout ſince it is but a Bugbeare, or a ſhadow without ſubſtance, a Serpent without a ſting, a ſuperficies, no poſitiue thing of it ſelfe, but the corruption of the ſubiect that God and Nature ſubiects vnto it: at the worſt to the worſt, an executioner of a Rebel; good to the godly, a rewarder of a faithful ſeruant; *Ioſephs* chariot to bring good *Iacob* from the Land of penury to the Land of plenty, *Et quis non ad meliora feſtinet?* ſaith *Cyprian* in his Sermon vpon death, Who will not haſten to exchange for the better.

Epiſt. 105.

Mors bona bonis, mala malis.

Laſtly, me thinkes, here is notably implyed the immortality of the Soule; for, what is it which departs but the ſoule out of the body, which flies out when death opens the doore that held it in, like a Bird out of the Cage, liuing elſ-where, in pleaſure or in paine, in *acta ſeparato*, in a ſeparated act: as alſo the Reſurrection of the body may not vnfitly be concluded; for, in a departure betwixt man and wife, friend & friend, there is a conſtant hope of meeting againe: ſo theſe two friends which liue and loue together (like *Ionathan* and *Dauid*)

The ſoule immortall.

uid) the ſoule and body ſhall meet together at the Reſurrection: both which points of Chriſtianity, as *Simeon* beleeued and taught his Schollers, (being a great *Rabbi* and a Maſter in Iſrael,) ſo hee ſeemes to mee, to allude heere vnto both, and to profeſſe his Faith in both.

The body departing ſhall return again at the Reſurrection.

To beginne with the baſer part, the body, that it ſhall riſe againe; howeuer it bee a Myſtery ſcoffed at (becauſe vnknowne) of the Iewiſh Saduces, ſcoffing Athenians, Braine-ſicke Philoſophers, ſtupid Stoickes, hoggiſh Epicures, diſputing Peripaticians: how-euer denied by all the rabblement of theſe Hereticall Valentinians, Simonians, Carpocratians, Cerdonians, Seuerians, Baſilidians, Hierarchites, & all the Libertines: yet it was the faith of all the Patriarkes, Prophets, and Apoſtles, from the firſt houre that by reuelation of the Spirit, or by the Word, it was manifeſted to the Church of God: it was the faith of (*a*) *Dauid*. of (*b*) *Daniel*, of (*c*) *Ezekiel*, of (*d*) *Eſay*, (*e*) *Iob*, (*f*) *Paul*, (*g*) *Martha*, *Iohn* the Diuine, of all the Saints, and ſo of *Simeon*.

Let theſe Arguments confirme thine: firſt, Chriſt thy head is riſen; he is the firſt fruits of them that ſleepe, and the pawne that thou ſhalt riſe, being a member of his, *1 Cor. 15. 20.* where my fleſh and bloud is, there ſhall I be, (ſaith *Caſſiodorus*) our *Ioſeph* is in Ægypt before vs.

Arguments to proue the Reſurrection of the body.

a Pſal. 17. 16 Pſal. 49. 15.
b Dan. 12. 2.
c Eze. 37. 10.
d Eſa. 26. 19.
e Iob 19. 25, 26.
f Acts 24. 15 Acts 17. 32.
g Iohn 11.

Se-

Secondly, the redemption by Christ extends to thy body, as to thy soule, which body must rise againe, else Christs Passion were fruitlesse and forceleſſe.

Thirdly, the body, which (like *Simeon* and *Leui*) was brother heere in sinning, with the soule, must in Gods equall remunerating Iustice, be raised, to suffer in an equall measure and proportion, as it hath sinned.

Fourthly, Gods promises which hee hath signed with the finger of his spirit sealed with the bloud of the Lambe, to the Elect, of peace and Immortality, cannot bee of vigor and vertue vnlesse their bodies rise.

Fiftly, the inseparable vnion twixt Christ and his Church should be disioyned, if the body rise not.

Sixtly, many absurdities would follow, which *Paul* addes, (*a*) whether I referre you, as that all preaching, professing, and practice of Christianity were else in vaine.

Seuenthly, if in other cases witnesses be to be believed, then those fiue hundred Brethren mentioned (*b*). *Cephas* and the twelue, *Iames* and the Apostles; *Mary Magdalene* and *Paul*, that testifie Christs resurrection, by necessary consequence confirme ours, (*c*) which depend vpon Christs.

Eightly, these that haue beene brought to life againe after their departure, eyther by the Prophets, as the widdow of Sarepta's Son, by *Elias*,

a 1 Cor. 15. 14 15. 16. 17.

b 1 Cor. 15. 5. 6. 7. 8.

c Rom. 8. 13

Elias, (*d*) or the Shunamites Child, by *Elizeus*. (*e*). And the dead Souldier by touching *Elisha's* bones, (*f*) or by the Apostles, as *Dorcas* by *Peter*, (*g*) *Eutichus* by *Paul*, (*h*) or by Christ himselfe, as the widdow of Naims son (*i*). *Jairus* daughter, (*k*) *Lazarus* the brother of *Martha* and *Mary*, (*l*) and those which appeared in the holy City, when Christ rose, and ascended vp to heauen with him, (as *Augustine* thinkes) are all *Preludia Resurrectionis*, types and figures of our resurrection.

Ninthly, we haue many resemblances both in the great Booke of Nature, and the little Book of Grace; in the word, and in the world; *Isaacke* suruiuing in sacrificing, whom *Abraham* receiued in a figure (*m*). *Aarons* dry Rod that budded and blossomed (*n*), *Ezekiels* dry bones that came together, bone to bone, and flesh to flesh (*o*): *Ionas* deliuery out of the Whales belly, are instances in the Word. In Nature: the Summer, liuing of Trees, Hearbs, Plants, (*p*) &c. yea, of Corne it selfe, in their seeming Winters death, when their sap is in the roote: these beasts, as some Beares, and Mice, &c. which sleepe all Winter, and seeme to reuiue in the Spring: Swallows, Bats, Flies, Gnats, &c. which by the Suns heate seeme to reuiue out of their cold sowne: the Arabian Phœnix, which by her selfe-burning, preserues the *individuum* of her kinde: the Sea-Vrchin, that reioynes after her rending in pieces.

d 1 Kin. 17. 22.
e 2 Kin. 4 35
f 2. Kin. 13. 21
g Acts 3. 40.
h Act. 20. 10
i Luk. 7. 15.
k Mat. 9. 19.
l Iohn 11. 44

Serm. de Passione.

Illustrations from nature, that our bodies shall rise.

m Heb. 11. 19
n Num. 17. 8

o Ezek. 37. 8. 9. 10.

p 1. Cor. 15. 36. 37. 38.

Pompon. Mela de situ orbis. lib. 3. cap. 9.

pieces, after she tastes the salt water: Serpents that are renued by casting their old skinnes; the Sea-Lobsters by casting their old shels; the Eagle by casting her old bill: Mechanicall men that renne many things that are old; Image-makers that make againe their brassie pictures by marring them; Bel-founders that mend their mettall-worke by melting; the Silke-worme, that liues in the preseruation of her kinde, by inclosing her selfe in her Clue, and dying: nay, man himselfe, that in his generation receiues life into his flesh, bones, sinewes, and vitall powers, from a little liquid seede; that in his preseruation oft liues againe, out of sownes, and trances, seemingly depriued of breath and life; that in his augmentation, eating, and by naturall heate concocting and digesting the dead flesh of Goates, Sheepe, and Bullockes, makes them his owne liuing flesh. All these speake vnto my vnderstanding, and confirme my Faith, that though Death swallow vs that are now liuing, (as the Whale did *Ionas*) binde vs (as the Philistines did *Sampson*) Lay vs in our sepulchres, and roule a great stone vpon vs (as the Iewes did vpon Christ) yet we shall come to shore againe; breake these bonds (as the bird the snare,) and we shall be deliuered, we shall flourish like *Noahs* Oliue tree, after we haue beene vnder the water: yea, these bodyes of ours, subiect to diseases, crushed, crazed, bruized, distempered, pained; the head,

See the Booke writ of the Silk Worme.

with Megrim; the lungs, with ſuffocations; the ioynts, with Gouts; the ſtronger parts themſelues with ſhrinking in of the ſinewes: theſe bodyes which haue borne the burthen of the day, ſhall once with the Angels ſing *Haleluiah*; theſe bodies of ours, I ſay, ſhall riſe, beſides theſe mentioned, we haue many grounds of it: as Firſt, the wil of God that will haue it ſo (*q*), Secondly, the oath of God that it muſt needs be ſo (*r*). Thirdly, we haue double hoſtage for it; firſt, the ſoules of the Saints, lodgers vnder the Altar (*ſ*); ſecondly, their bodies, lodgers in the graues, as our pledges til all things be reſtored, when they and we ſhall be perfected together (*t*). Fourthly, the pawne of the Spirit within vs (*u*). All which, are ſo many nayles in the Sanctuary to faſten our hope. Neither ſhall we onely riſe, but riſe the ſame bodies for ſubſtance, though altered for quality, to our further perfection. We ſhall come againe (I ſay) the ſame bodies in which we haue departed hence: the ſame bones, blood, arteries, skinne, fleſh, veines, ſinewes, parts, members, *Iob* 19.25. Howeuer, I cannot ſay in the ſame age: for, there ſhall be neither child nor olde man, ſaith the Prophet; that is, neither weakneſſe of youth, nor infirmitye of age, but all ſhal be flouriſhing and perfect; like *Adam* and *Eue* in their Creation, ſome ſay, from *Epheſ.* 4.13.

Origen. periarct. lib. 3.

Other reaſons to confirme the Reſurrection of the body.

q Ioh. 6.39. 40.

r Heb. 6.13.

ſ Reu. 6.9, 10, 11.

t Heb. 11.40.

u Rom. 8.11

The ſame body for ſubſtance.

Eſa. 65.20.

CHAP.

CHAP. XXXIIII.

The Christians comfort in the Resurrection.

THe consideration of our returne after our departure, and of our resuscitation at the generall Resurrection, for before that time none are, or shall be glorified in their bodies, neither the Virgin *Mary*, whose Assumption is but a fiction nor *Enoch*, nor *Elias*, nor the body of *Lazarus*, nor of those that rose with Christ (*x*), (as M. *Leigh* proues pithily against all Papists.) It is a matter of singular comfort; it is the Anchor of our hope, the life of our Religion, (wherin it differs from Paganisme & Turcisme;) the hand that holds vp our drooping soules in the Agonies of death; *Fiducia Christianorum, resurrectio mortuorum*, (saith *Tertullian*) This made the ancient Martyres go to the stake, and burning place, as we goe to our beds; this is that redemption of our bodies, which *Paul* mentions (*y*), the time of our refreshing which *Peter* magnifies (*z*), the time of our Iubilie and reioycing, which *Esay* foresees in the Spirit and exulteth (*a*), when the hungry shall be satisfied (*b*), when mourners shall be comforted (*c*),

Vse. Of Consolation.

x Mat. 27. 52. In his Sermons called, *The Christians Viatch.*

y Rom. 8. 25.
z Act. 3. 19.
a Esay 28. 19.
b Mat. 5. 6.
c Mat. 5. 4.

when there ſhall be no more griefe, nor ſorrow, nor paine, when there ſhall be a yeere of Iubilie, an end of our iourney, an accompliſhing of our warrefare, a ceſſation from labour, a wiping away of teares (*d*), a putting off this mortall, and a putting on of this immortall (*e*). A change of our vile bodies, that they may be like his glorious body (*f*). Oh be glad of this ye Saints, reioyce and ſing, euen as the little birds are glad when Winter caſts off her rugged mantle, and Summer brings his flowry Spring; as beggers would bee glad to put off their ragges, and be clad with Regall Roabes. Let theſe comfort themſelues in hope of this change and renouation, whoſe bodies are ſubiected to infirmities, weakneſſes and maladies: for, then it ſhall caſt away (neuer to reſume) all infirmities, impurities, deformities, tardities, ſaith *Auguſtine*.

d Reu. 17. 17. Chap. 21. 4.

e 1 Cor. 15. 42.

f Phil 3. 22.

Whether diſeaſed.

De ciu. dei. lib. 22. c. 20

Aſa ſhall not be gouty, nor *Moſes* ſtammer, nor *Mephiboſheth* lame, &c. let Cripples, Lazars, Beggers, Bedlams, lame Souldiers Hoſpitall men, Spitlers, and all other impotent, diſtreſſed, diſeaſed perſons apprehend this comfort, being conuerted Chriſtians and beleeuers.

Or weake

Let all weake and wearied wights vſe this Meditation of the Reſurrection, as *Iacobs* ſtaffe to reſt and relye on, in their paſſage ouer this worlds Iordan; as the clifts of the rockes to the Doues, and the ſtony rockes to the Conies,

Conies, to ſhelter thē from the feare of death, the hunting *Nimrod* of the world: for, here is *Medicamentum vulneris, &c.* A precious Cordiall in all thy croſſes whether publique or priuate, of body or minde: nay, *Aqua vitæ*, to reuiue thee, when thou art dead ſicke, or ſicke to death, to know what the minute or the moment of thy afflictions here, ſhall be ſucceeded (nay exceeded) with an eternall waight of glory hereafter, at the reſurrection of the iuſt (*g*). Thus the godly, *Dauid*, *Iob*, nay, Chriſt himſelfe, the afflicted Primitiue Chriſtians, that vnder *Antiochus* were racked and tormented, ſolaced their ſoules in the midſt of their anxeties, with this melodious Meditation of the reſurrection (*h*). Which onely apprehenſion puls off the vizard from Death, plucks off this Lyons skinne, expoſeth him as an Hobgoblin, or meere ſcarre-Crow, to the godlies deriſion.

g 2 Cor. 4. 17 18.

h Pſal. 16. 9. Iob 19 25. Acts 2. 26. Heb. 11. 35.

Let Atheiſts and Epicures feare him, that haue their portion in this life: let Infidels and vnbeleeuers feare him, whoſe hope of any better eſtate or languiſhing, and faint, and periſh with their ſoules: let this name be as terrible to careleſſe impenitent worldlings (as the name of *Tamberlaine* aad *Ziſca* once to Cowards) which like guilty fellons, feare the face of the Iudge: but let thoſe that haue learned Chriſt better, and know in whom they haue beleeued, entertaine it as *Cornelius* did *Peter*, as the *Galathians* did *Paul*, as *Peter* did

the Angel that brought him out of prison, as that which makes the happiest exchange of a Mansion terrestriall, for a City cœlestiall; a vaile of teares, for mount Sion; a region of death for the land of the liuing; an earthly tabernacle, for an house eternall in the Heauens.) For, who is so improuident or imprudent, that desires to stay in an old smoaky decayed Cottage; ready euery day to fall on his head when the Land-lord offers to reedifie it and to make it better (since euen Mise and Rats by Natures instinct, flye from an house that is inclining to fall.) Now this claiye Cottage of thy body, which is vpheld by the weake prop of breath and vapour, is euery day declining; blesse the prouidence of the worlds great Architect, that when it fals, by rescuscitation, will raise the frame and the fabricke a thousand times both fairer and firmer then the first.

2 Cor. 5. 1.

Vse. 2. Of Direction.

Secondly, let the thought of the Resurrection be as a consolation to thy heart, so a direction to thy life. Must body and soule meet together, & either be blessed together, or els for euer burn together after their departure? & doth their euerlasting weal or woe, blisse or bane, depend vpon thy good or euil life here? Oh then, spin the short thread of thy abridged life well & worthily, that so it may tye a blessed peace to thy soule! run thy short race here wel, that thou mayest obtaine an eternall Crowne hereafter: passe the time of thy dwelling here with feare

Let vs liue holily to rise ioyfully.

thinke:

thinke as once Saint *Ierome* that zealous ſpirit thought; *Quoties commedo, &c.* as oft as I eate, or drinke, or walke, or talke, or riſe vp, or lye downe, I alwayes heare the Trumpe ſounding, *Surgite mortui, &c.* Ariſe yee dead, and come to Iudgement. Thinke of dying and liuing againe, of departing and returning, of reuiuing, and ſtrict vnpartiall iudging; which thoughts let them not periſh like abortiue fruit, but fixe them by theſe effects.

CHAP. XXXV.

The vſe of meditating vpon the Reſurrection.

FIrſt, euery day awake out of the ſleepe of ſome ſinne, ere the darke night of death come, now in this lifes light that God lends thee. 1

Secondly, let it be a Spurre to pricke thee to all good, and gracious actions. 2

Thirdly, a bridle to reſtraine thee from ſinne, both in the action and affection. 3

Fourthly, let them be meanes to rouze thee from the bed of ſecurity, and to ſet thee on thy feete (as the Angel did *Elias*) in thy iourney toward heauen. 4

5 Fiftly, as water powred out, to coole the furnace of thy furious affections, euen in thy youthfull and burning blood.

6 Sixtly, a diall, a watch to direct thee how to spend thy time well.

7 Seuently, as a fanne to winnow thee from the chaffe off sinne.

8 Eightly, as a winde to scatter and disperse thy inordinate passions.

9 Ninthly, as a Pale, or Parke, to keepe thee within thy limits and bounds.

10 Tenthly, as a Counsellour to redeeme thy time.

11 Lastly, a holy director (as it was to *Paul* himselfe) to cause thee in euery thing to endeuour to keepe a good conscience towards God and man, *Acts* 24.15,16.

The immortall soule dies not, but departs. *Reason.* 1. (*k*) Phil. 1. 23.

Thus we haue seene that the body must returne to take part with the soule after the dissolution: the same foundation will beare this truth, that the soule is dissolued, it dyes not: for which cause *Paul* cals his death a dissolution (*k*), it departs, it dyes not: therefore *Simeon* cals Death onely a *Departing*; and in the mouth of two witnesses it is euicted that the soule is immortall: Death kils not the soule, but onely lets it out, as *Noahs* Doue was let out of the Arke, as a man let out of prison and fetters: for, *Plato* cals the body, *Ergastulum animæ*, the Prison of the soule; as *Luther* cals it the Asse of the soule; and *Erasmus*, *Sepulchrum*

Sóma, i. Sema.

pulchrum animæ, the ſepulcher of the ſoule. Now death onely breaks open this priſon doore, vnties the fetters of the ſenſes, vnlooſeth this Aſſe, roules away the ſtone from this ſepulchre, lets out the ſoule, ſends *graue deorſum*, *leue ſurſum*, the groſſe body downeward, the ſoaring ſoule vpward: the ſoule is put here in *ſaccis vilibus*, in a baſe ſacke, as *Ioſeph* put his golden Cup and ſiluer treaſure in *Beniamins* ſacke. Now, Death (like *Ioſephs* Steward) opens the ſacke naturally, or rips it vp violently, takes out the treaſure vntoucht; if any thing periſh the ſacke is vnripped, the body deſtroyed; the ſoule is as ſafe as *Ioſephs* ſiluer: for, it cannot die, being vnmateriall, and a forme abiding in it ſelfe; which forme cannot be taken away (like roundnes or ſquareneſſe from a Table) becauſe it ſubſiſts not in the matter, but in it ſelfe.

Secondly, the ſoule is impenitrable, inſufferable, it ſuffers not of any externall agent, from the fires heate, or ayres coldneſſe: it receiues no hurt from the frozen Ice of Norway, or the ſcorching Sands of Affricke, therfore receiuing nothing whereby it ſhould decay, it cannot corrupt, or marre, or dye, ſince nothing in the whole world is contrary to it.

Thirdly, man is deſirous of immortalitie: Now, how could he deſire it, and diſcuſſe of it? how ſhould man ſo labour and ſeeke for immortality, ſome by skill and pollicy, ſome by materiall exploits, as *Hercules*, *Theſeus*, &c.

ſome

some by Soueraignty, as *Alexander* and *Cesar*; some by Bookes; nay, some by villanies, as the burners of *Diana's* Temple; vnlesse mans soule were immortall? for, *Ignoti nulla cupido.*

4 Fourthly, God by creation infusing it, or by infusing creating it, gaue vnto it in the first originall the gift of immortality.

5 Reasons prouing the soules immortality. Fiftly, the rage of conscience in the wicked, their soules accusing them of secret sinnes, as *Cain*, and *Nero*, and *Herod*, of their murthers; *Iudas* of his Treason, &c. their inward horrour appearing by their pale faces, trembling ioynts, deiected lookes, as was seene in *Baltazar* and *Felix*, (*l*) their consciences, like Magistrates, commanding them to execute themselues, shewes they are more then mortall.

l Dan. 5. 6. Acts 24. 25.

6 Sixtly, the effects of the soule, in numbring, diuiding, discussing, discoursing, remembring, affecting knowledge, desire of blessednesse, respect to glory, &c, shew it immortall.

7 Seauenthly, if the Soule were not immortall man should not resemble God, neyther in Creation or Regeneration haue any part or participation of the Image of God, or any reuelations from God, or communications with the Spirit of God and our spirit,

8 Eightly, else there should be no difference betwixt vs and Beasts, whose soules are in their bloud, *Gen. 9. 4. 6.*

Ninth-

Ninthly, else there should bee no vse of Iudgement, of the day of doome, or of Christs second comming. 9

Tenthly, else were the godly of all men most miserable, if their hope were only in this life, (*m*) the sonnes of *Belial*, whose portion is oft greater in this world, then the Lords owne Saints (as *Dauid*, *Iob*, *Ieremy*, in their times haue complained) should else be in better case then they. 10

m 1. Cor. 15. 19.

But since the Sun of this truth shines clearely in the Scriptures, why should I giue any moe Reasons, which are infinite, both in Philosophy and Diuinity: so adding light to the Sunne, and water to the Sea. Arguments

First, is not the argument that our Sauiour Christ vsed against the Sadduces, from *Exodus* 3. 6. authentique against Atheisme? *God is the God of Abraham, Isaak, and Iacob.* therefore the soules of *Abraham*, *Isaack* and *Iacob* are liuing still though they bee dead themselues. 1

Secondly, was not *Enoch* translated that he should not see death (*n*)? then *Enochs* soule still liues. 2

n Gen. 5. 24. Heb. 11. 17.

Thirdly, had not *Daniels* prayer beene an ignorant and friuolous wish, as some note, praying for *Nabuchadnezzar*, *Oh King liue for euer* (*o*). If the life of his soule had not beene the obiect of his wish? 3

D. *Villet* his *Hexapla in Danielem.*

o Dan. 2 4.

Fourthly, doth not *Elias* pray that the soule of 4

of his Hosteſſe child may returne againe into him? therefore it was not dead, and extinct: (it is no matter where it was, it is as abſurd to ſay that it was in *Limbo puerorum*, as Papiſts doe, as that the ſoule of *Lazarus* and *Iairus* Daughter was in Purgatory) ſuppoſe it were in heauen: it was liuing where euer it was, euen as the ſoules of *Moſes* and *Elias* were liuing, and gaue motion to their bodies being vpon the Mount (*p*) with Chriſt.

(p) Mat. 17.

5 Fiftly, Chriſt promiſeth Paradiſe to the penitent Theefe (*q*) the very day of his diſſolution, of which he had liuery and ſeiſure, and preſent poſſeſſion in his liuing ſoule, for his dead body hung all that day vpon the Croſſe.

(q) Luk. 23.

6 Sixtly, *Lazarus* dying was carryed into *Abrahams* boſome: what was carryed? his ſoule (*r*), as the wicked Angels fetcht the ſoule of the ſecure Churle to Hell, *Luk.* 12. *v.* 20.

(r) Luk. 16. 22

7 Seuenthly, *Iohn* ſaw the ſoules of thoſe vnder the Altar, that were killed for the Word of Chriſt, *Reu.* 5. 6, 9.

All which with infinite moe, being ſo many Arrowes ſhot againſt Atheiſme, doe euince that the ſoule is immortall, and that the Spirits of the iuſt, here with old *Simeons*, after their departure from the body, returne to God that gaue them (*ſ*). A truth that the very Heathen ſaw by the light of Nature, as appeares by their Writings, by *Antiochus* his Epiſtle to *Liſias*, wherein he thinkes his dead father tranſlated

(ſ) Eccl. 12. 7.

to

to Heauen.

to the Gods(t). *Plato* in his *Timeo*. *Tully* in his Diuinations, and in his Booke of the ſleepe of *Scipo*: *Pithagoras* and the *Pithagoreans*: *Thales Mileſius*, *Hermes*, *Euripides* in his Tragedies: *Plutarch* in his Conſolatory Epiſtles: *Seneca* in his Booke of immature death; yea, the Poets in their fictions of the *Elizean* fields, and the like, ayme all at this, more like Chriſtians, at leaſt Chriſtian Philoſophers and Poets, that the Heauens are *aterna animarum domicilia*, the eternall manſions of good ſoules departed.

t 2 Mac. 12. 43.

Vſe. 5. Of conſolation. *Chryſ.* What death is to the godly. lib. 2. de morte.

Let vs beleeue this by the light of the Word, which they ſaw by the poore ſparke of Nature; and let the thought of it ſtill encourage thee (which is the Naile that I driue at in all this diſcourſe) to looke Death boldly in the face, ſince to the godly it is but *Titulus ſine re*, a bare title without any ſubſiſting; a bare name, a blanke without a Seale: good (ſaith *Bernard*) to the good in regard of reſt better in regard of ſecurity beſt of all, as the way to life and immortality, being as *Ambroſe* cals it, alledged by *Pontanus*, the birth day of thy eternitie, the repairer of thy lifes ruines, not aboliſhing but eſtabliſhing thy beſt being. Therefore, *Summum nec metuas diem &c.* Feare not thy laſt fate, rather deſire it with *Paul*, becauſe it is but thy diſſolution; be thankfull for it with *Simeon* becauſe it is but thy departure; waite for it with *Iob*, becauſe it is thy changing; then feare it, or fret at it, with the naturall and morall

rall men of the world. For, why ſhould that eyther feare thee or fret thee, that cannot hurt the beſt, the greateſt part of thee? If the gold be ſaued, who regards the loſſe of a rotten purſe? If the Pearles within be preſerued, who cares for the breaking of an old cheſt? If the coſtly Merchandize and loading of the ſhip be ſafe, what Marchant reſpects the ruines of a rotten Barge? If the liuing ſoules be not indangered, nor the beſt of the ſtuff endammaged, we care not ſo much for the burning of an olde houſe: wee reſpect not the loſſe of the Cradle, if the childe be ſafe: the maugling of the cloaths, if the body be vnwounded. Now, that which the Gold is to the Purſe, the Pearls to the Cheſt, the Wares to the Ship, the good Wines to the Caske, the Honie to the Hiue, the Houſholder to the Houſe, the Childe to the Cradle, the Body to the Garments; that is the Soule to the Body, as much more eminent and excellent as the thing contained exceeds the continent. If death doe fetter the Body, and free the Soule, where is the loſſe? what is the croſſe?

Vſe 3. Of Redargucion.

Secondly, is the Soule immortall and the Body mortall? then execrable is the folly of the multitude; and lamentable is the dotage of all ſorts from the higheſt to the loweſt, that ſpend & miſſpend their yeres, daies, ſtrength, witte, wealth, and all their Tallents, in pleaſing, contenting, ſatisfying, and fulfilling the

Folly to follow the luſts of the fleſh.

deſires

desires of the flesh, with the affections and lusts thereof; in decking, adorning, feeding and pampering this sluggish Asse, this rotten Carrion, the body, which perhaps shall take vp his Inne in the earth to morrow, and bee meat for wormes; in the meane space neglecting and not regarding the soule, which is to liue for euer.

Oh how many millions of men & women too, euen among common Christians, may be arraigned, accused and conuicted of this folly and dotage (that in other things are politicke *Gallio's* and plotting *Iezabel's*) yet in this are witty fooles, in preferring the purse before the Gold, the Caske before the Wine, the Hiue before the Hony, the Body before the Soule?

How many spend yeres, and moneths, nay, all their precious time in hawking, hunting, whoring, carding, dicing, &c. in scraping and gathering yealow dust together, in doing works morrall, or sinfull, their owne workes, or the Diuels? how many in doing nothing, or doing euil, or as good as nothing? How many women spend many daies & houres, in tricking and trimming the painted sepulchers of their soules, I meane their bodies; in a Glasse, who (neuer considering how the glasse of their time runs) spend not a month in a yere, a weeke in a moneth, a day in a weeke, an houre in a day, in the publique or priuate worship of God, in looking into the glasse of

Gods

Gods word, prayer, meditation &c. How many Citizens, and Countreymen of all sorts, spend the whole sixe dayes in catering and purueying for the body, who grudge God his Sabbaths, for the prouision of their soules? such men, either they thinke they haue no soules, or that their soules shall die with their bodies, like the beasts, liuing like Libertines and Epicures: as their faith is like the Sadduces, which denyed any Spirit or Resurrection, or soules immortality, as *Iosephus* testifies of them. Oh we had need cry to such deluded franticke men, and tel them, that they haue soules, and soules immortall, to raigne with God, or to be plagued with the Diuels, after their departing out of the bodie.

Iosephus antiq lib 8 c.2 & de bello Iud. lib.2, c 7.

CHAP. XXXVI.

His hoped Pacification In these words, In Peace.

NOw followes the last part of this holy Hymmne; *Simeons Quietus est*, or his *Pacification*, God suffering him to depart in peace. *Caluin* and *Beza* render *Simeons* minde thus; *Nunc libenter, sedate & quieto animo morior*; Lord, now I depart willingly, with an appeased heart, and a setled soule, since I haue seene thy Christ.

From

From whence I gather, that a good man that liues piously, alwayes dyes peaceably. It appeares here in *Simeon*, so in the rest of the Saints; as in *Abraham*, to whom it was promised(*a*), that he should goe vnto his Fathers *in peace*, and should be buried in a good age: which promise was plentiously performed to *Abraham*, for he yeelded the spirit, dyed in a good age, an olde man, and of great yeeres(*b*). So *Isaack* the Sonne of Promise, gaue vp the ghost, and dyed peaceably, being old and full of dayes(*c*). Neither was the death of good *Iacob*, that preuailing *Israel*, discrepant to his holy life; for he died quietly, making an end of his charge vnto his Sonnes, he pluckt vp his feet into his bed, and gaue vp the ghost(*d*). After the like manner was the death of chaste and mercifull *Ioseph* (*e*): Of penitent and patient *Iob*, after he had seene his sonnes, and his sonnes sonnes, euen foure generations(*f*). Of zealous and sincere *Dauid*(*g*), after he had counselled and charged his Sonne *Salomon* to walke in the wayes and Statutes of the Almighty. Of *Moses* the faithfull Seruant of the LORD, who dyed when his eye was not dimme, nor his naturall force abated, though he were an hundred and twenty yeeres olde, God himselfe being present at his death and buriall. So *Iosuah* that couragious Leader of Israel, *Iosh.* 24. *vers.* 29. *Aaron* the Lords Priest, who dyed before the Lord in the Mount Hor, *Numb.* 20. 28. *Eleazar*

Doctrine.

a Gen. 15.

Godly men alwayes die in peace.

b Gen. 25. 8

c Gen 35. 29

d Gen. 49. 33

e Gen. 50. 26

f Iob 42. 16.

g 1 Kin. 2.

Deut. 34.

Aarons Son (*k*). *Samuel* the Lords Prophet (*l*), with all the rest of Gods children, Patriarkes, Prophets, Iudges, Kings, Martyres, Confessors, the learned Lights of the Church, such as *Ambrose*, *Augustine*, &c. as they haue lined holily they haue dyed happily: of which in their seuerall Hiſtories they haue giuen demonſtrations, moſt of them, if not all, in theſe three particulars.

k Ioſh. 24. 33
l 1 Sam. 25. 1

1 Three things demonſtrate that the godly dye in peace.

Firſt, that they were gathered to their fathers in a mature and full age, ful of yeres; reaped like a Ricke of ripe Corne into the Lords Barne, taken like mellow Apples from the Tree of life: in which full age *Abraham*, *Iſaack*, *Iacob*, *Ioſhuah*, *Iob*, with the reſt before mentioned: as alſo the Patriarks before the flood, which outliued them, with others of the faithfull, did bleſſedly yeeld their ſpirits, and quietly ſlept in the Lord; which bleſſing of long life being the promiſe annexed to that fift Commandement of Obedience, is peculiarly incident to the godly rather then the wicked, whoſe ſinnes (as the Iuy kils the Oake) ordinarily abbreuiate their dayes: or if any of the faithfull dye yong, or in their middle age, before they haue attained to the yeeres of their Fathers, either by a naturall diſſolution, as *Ioſias*; or by a violent death, as the Ancient and Moderne Martyres; either they are taken away from the euill to come, as *Auguſtin* was immmediately before the ſiege of Hippo, by the Gothes and Vandals: or elſe be-

cauſe

cause they are ripened already in grace, and come to that maturity, which God, in his foreseeing wisedome knowes they would or could attaine to, and so are fitted for glory: or else they testifie the truth here to others confirmation, Gods glory, and their owne consolation.

Secondly, the Elect vsually haue their wishes, and the fruition of their desires ere their departure, to the great satisfaction of their soules; the contentation of their hearts: the corroboration of their faith, and the sealing pledge of Gods speciall loue vnto them: thus *Simeon* ere his death, had Christ in his armes, which was the desire and longing of his heart. So *Abraham* saw Christs day before his death, in the spirit, and reioyced: what did old *Israel* so long after in the whole world, (except the sight of *Shiloh*, the *Messias* in the flesh,) as to see his darling *Ioseph*? which longing of his, the Lord satisfied at the full ere his death: for, his dying eyes did not onely see *Iosephs* face, but his seede, *Ephraim* and *Manasses* (*m*). What did *Moses* desire more then the fruiton of Canaan, the promised Land? Now, euen before the Lord shut his dying eyes, the Lord tooke him vp into a mount, and as a relish and a taste of his fauour, gaue him a sight of Canaan (*n*). In what could *Dauids* hart be more setled, then to see his Throne settled in *Salomon* his Sonne; which his desire was accordingly accomplished, for his eyes did see what his heart desired;

The godly oft haue their desires before, at, and in their deaths

m Gen. 48. 11.

n Deut. 34. ver. 1. 4.

(o) 1 King 1. 48.

for which he bleſſed God(o). And the like ordinarily fals out, as many aged Chriſtians at this very day can bring in their experienced *probatum eſt*, (as many that are fallen a-ſleepe before them could haue teſtified) how the Lord hath heard their requeſts, and granted the deſires of their ſoules in theſe and theſe particulars before their deaths.

The laſt words of holy men are holy.

Thirdly, the godly expreſſe the hidden ioy, and inward peace which they finde within their ſoules. by their ſeaſoned and ſanctified words of grace which they breathe out as a ſweet Perfume, fró holy harts to the refreſhing of others, vpon their ſicke beds, with which they vſually winde vp the thread of their life: words ſo good ſo gracious, that they are worthy to be writ in letters of Gold, and for euer to be remembred, as they are recorded in the ſacred Canon, and collected by holy men, from the Saints of latter times.

For example, what a ſweet gratulatory ſpeech is this of *Simeons*, in his farewell to the world? *Lord now letteſt thou thy Seruant depart in peace, &c.* Euery word hauing his waight and Emphaſis. Ponder the laſt Sermons that *Moſes*, and *Ioſhuah*, and *Samuel*, theſe faithfull Seruants of the Lord made immediately before their deaths, vnto the Iſraelites Gods choſen people: how zealouſly they perſwade to the ſeruice of the true God, diſſwade from Idolatry and falſe Gods; enume-

rate

rate Gods special mercies, exhort to obedience dehort from rebellion against God and their Superiours; proclaime the promises to the obedient, pronounce mercies to allure, denounce iudgements to terrifie the disobedient; blessing God by gratulatory Songs for his benefits, and blessing the people in their Tribes (*p*), and a man shall see the peace they had in their hearts, by the grace of their lips.

p Deut. 32. & ch 33. Iosh. 12. 1. Sam. 12.

The last words of *Iacob* were blessings and prophecies. Of *Ioseph*, were admonitions and cautions: the one to his Sonnes, the other to his Brethren (*q*). The last words of *Dauid* were his charge to *Salomon* his Sonne, concerning Gods worship, and the gouernment of his kingdome (*r*). The last words of *Steuen*, the first Martyr after Christ, were prayers for his Persecutors, *Lord lay not this sinne to their charge* (*s*). Last words reuealed of the Thiefe on the Crosse, that *bonus Latro*, good Theefe, that so happily stole Paradise, were; *Lord, remember me when thou commest into thy Kingdome* (*t*). The seuen last words that Christ spoke vpon the Crosse, to the Daughters of Ierusalem, to his Virgin-Mother, to his beloued Disciple *Iohn*, to God his Father, to the penitent Theefe, as recorded by the Euangelists, explained by *Ferus Nahumius* and *Guevarra*: these, and all these of holy men in the sacred Cannon, and of Christ himselfe (as one speakes of *Cyprians* Epistles) *referunt pectus ardore plenum*;

q Gen. 49. Gen. 50. See 1 *Sam.* 22. & 23. 1. *r* 1 Kings. 2 3, 4, 5, 6. &c. *s* Act. 7. 60. Gregory. *t* Luke 23. De Passione. *Mons Calui.*

shew their deaths were full of peace as their liues were full of grace.

What speeches the Saints haue vttered in their deaths.

If I should instance in all the rest of this kinde, and set downe at large, the gracious words, like Apples of Gold in Pictures of Siluer, that haue proceded out of the mouthes of Saints, euen when they lay vpon their sicke couches, drawing their last breath (testifying their faith in Christ, their hope of Heauen, their zeale for Gods glory, their sorrow for sinne, their sealed pardon) Or when they were to be martyred, and sacrificed by fire, as they are collected and recorded by Ecclesiasticall Authors, *Eusebius*, *Nicephorus*: the tripartite History, the Centuries, M. *Foxe* his Martyrologie, *Greneus*, M *Perkins*, and others; to whom I referre you; It would easily appeare that where the premisses are Grace in Life, the Conclusion will be Peace in death.

Apotheg. morientium.

How to dye well. Euseb. lib. 3 cap. 30 Idem lib. 4. c. 15.

Let vs chew the cudde in the Meditation of some particulars. The last words of *Peter* in his crucifying death were thus to his wife; *O Coniux, memento Domini*, Oh Wife remember the Lord Iesus. Of *Policarpus*, were prayses and prayers. Of *Cyprian*, *Salus mea, virtus mea Christus Dominus*, Christ the Lord is my strength and my saluation. Of *Ambrose*, *Nec pudet viuere, nec piget mori, &c.* I neyther am ashamed to liue, nor grudge to dye because I haue a good Iesus both in life and death. Of *Augustine*, *It is no great matter that wood and*

Paulinus in eius v. c.

stones

stones fall and ruine, or that mortall men dye, vsing that sentence of *Dauids* Psalmes; which also *Mauritius* the Emperour vsed, when hee was slaine by *Phocas* his Centurion: *Iust is the Lord and righteous is his Iudgement*. *Zwinglius* thus, when he was wounded in the wars mortally, *Well goe to, they may kill my body, my soule they cannot*. *Erasmus* dying in the house of *Ierome*, *Strobenius*, breathed out his soule, crying thus *Chare Deus, &c.* Deare God, oh God my mercy, deliuer me; make an end, oh Christ, and saue mee. *Peter Martyr*, saith *Simler* and *Bullinger* that were present at his departure, confessed his faith, acknowledged Christ his Sauiour, expounded and applyed Scriptures, exhorted his Bretheren, and in his death was wholy diuine. So was *Oecolampadius* that burning Lampe in Gods house, who supplyed with the oyle of grace, gaue a wondrous light euen in his death, as appeares by *Grineus* his Epistles to *Fabritius Capito*, and others. *Luthers* death resounds ioyfull prayses for Gods reuelation of the truth vnto him, and victory ouer the Romish Antichrist. *Caluin* (as *Beza* reports that heard him) with *Dauids* heart dyes, not speaking but sighing out *Dauids* Psalmes. **Ridley, Latimer, Hooper, Saunders*; with many moe constant Professors, dyed desirous of the fire, saluting the Stake, professing their Faith, confirming their Bretheren, and calling vpon God.

Possidon. in eius vita. Oswaldus Miconius de Zwinglio, *anno* 1536.

Obijt anno Christi. 1564.

**See a little Booke from the Martirologie gathered, call The dea. of holy Martyres.*

How great men haue liued and dyed good men. u Acts 27.

If I should ascend a little higher, and looke into the sicke Couches of Emperours, Kings Queenes, Dukes, Earles, Nobles; which like those *Bereans* (u), were truely Noble indeed, I should occasion you to magnifie Gods mercies, in calling some great ones, who by their workes and words, as liuing, so dying, testified that their graces did equalize their Greatnesse. I might instance in *Charles* the fift, in *Theodosius* the great, in *Maximilian* the second, in *Stephen* King of Poland, in *Frederike* the third, Prince Elector; in *Ferdinand*; in Queene *Anne Bullen*, in *Ioahn Gray*, the Duke of Suffolkes Daughter; with diuers others.

To omit the last words of *Chrysostome* dying in his exile, of deuote *Bernard*, of *Ignatius* the Martyr, of these Belgicke Lights, *Philip Melancthon*, *Tremellius*, *Musculus* &c. with many moe: some whereof thankefully recording the benefits they had receiued from God in life, spirituall and temporall; some, powring out their soules for the good of the Church; which they haue bequeathed vnto Christ; some discoursing of the vanities of this life, of the fruits of sinne, of the miseries of man; some reioycing in the Spirit, for the mitigation of their paines, the consolations which they felt from the Spirit, their vnion with Christ, their happy passage into Paradise, their transmigration vnto their Sauiour; exulting at the ioyes of Heauen which then they haue seene, as *Moses* saw Canaan,

Canaan, and in part tasted: nay, some as it were by a Propheticall Spirit, illuminating them as it did *Iacob* and *Ioseph*, fore-seeing and foretelling what should happen after their deaths; as *Iohn Husse* and *Ierome* of Praige did, concerning the Papacy, haue all of them, here with *Simeon*, departed in peace.

And though some amongst the Heathens, as *Cyrus Cesar, Augustus, Titus, Traian, Seuerus Adrian, Pompey*; as also some of their Philosophers and Poets, as *Aratus, Socrates, Aristotle, Anachrasis, Antisthenes, Theophrastus*, with others, haue spoke, to admiration, concerning the necessitie of dying, the miseries of life, the exprobration of Tyranny, the soules immortality, the true God, which they called *The thing of things*, to whom they haue called and committed their children; as their Apothegmes and speeches are recorded by *Plutarch, Zenophon, Laertius*, and others, yet they haue come so farre short of Christians, either in their ciuill acts and morrall workes liuing, or their words dying, that it is as easie to discerne betwixt them, the strength of Nature, and the fruits of the Spirit, as betwixt conduit water and *Aqua vitæ* by the taste.

CHAP.

CHAP. XXXVII.

Reasons why the godly depart in peace.

1 NOw the Reasons why the godly depart in peace, are these.

First, the promise of God, which must needes be accomplished, that *Peace shall come*; that *they shall rest in their beds euery one that walketh before the Lord* (a) which promise as it was verefied in *Enoch* and *Elias*, that walked with God, so it shall be in all the faithfull.

a Esa. 57. 2.

2 Secondly, they haue peace with God, with whom they are reconciled by Christ, which is their peace; & therefore thou must needs haue peace in God, going out of the world to God, who haue had peace with God, in the world, frō whom they haue beene absent in the body.

3 Thirdly, they haue that peace of God in their owne conscience, which passeth all vnderstanding (b), which setteth them in an assured perswasion of the loue of God to them in his Christ, the Lord shining in their hearts with the beames of his Spirit, and the memory of al their well-done deeds then reflexing vpon their vpright consciences, fill them euen full of hidden ioy, and inward peace.

b Phil. 4.

These Reasons might be amplified, and many moe

moe added, but I haſten to the Vſes, being, onely interceped with ſome Obiections of carnall reaſon, which muſt be remoued.

Obiect. 1. The firſt is this; Death is the wages of ſinne (*c*), the curſe of the Law (*d*), the enemy of Chriſt and his children (*e*). How then can it be good?

Anſw. I anſwere, the nature and property of death is altered by the death of Chriſt to the godly, to whom it is a ſhort cut to heauen; it is onely a curſe to the reprobates, whom it ſends to hell; euen like the red Sea, that drowned onely the Ægyptians but gaue a paſſage vnto Gods people into the Land of Promiſe.

Obiect. 2. Chriſt, *Ezekias* and *Dauid*, prayed againſt death, therefore it brings no peace.

Anſw. We haue ſhewed the reaſons of *Ezekias* and *Dauids* prayer before: the firſt wanting Iſſue to ſucceed him, the ſecond being afflicted with an iſſue of ſinne, which was not healed, which cauſed for the time, both their doubts and (*f*) feares, for our Sauiour Chriſt, he prayed not againſt death ſimply, for he dyed willingly (elſe his death could not haue merited) he prayed for the remouall of the cup of his Fathers wrath, being the curſe of death.

Obiect. 3. The godly oft dye ſuddenly, therefore not peaceably: for, ſudden death is a Iudgment againſt which we pray.

Anſw. Death is not euill becauſe it is ſodaine

to Heauen.

Cauils remoued that blemiſh the deaths of the Saints.

c Rom. 6. 23
d Gal. 3. 10.
e 1 Cor. 15.

Deaths nature altered by Chriſts death.

Nature prayed againſt Death ſimply.

f Mat. 26. 36

Death though ſudden, yet not euill.
g Luk.12.20 & 21.
Neuer ſodaine to Gods Saints
h Heb.11.17.

daine (for the laſt Iudgement ſhall come ſodainely, and yet not euill) but it is euill to the vnprepared as to the wicked Mammoniſt (*g*). Secondly, it is neuer ſodaine to the Chriſtian in reſpect of preparation, eyther more or leſſe, generall or ſpeciall; which preparation, if it be the ſhorter God accepts in their intention, as he did *Abraham* (*h*), facrificing of *Iſaacke*, as hee did *Dauids* in building him a Temple: if they haue no more time then with the Theefe on the Croſſe, to implore Chriſt to remember them; with the Publican to giue one knocke on their penitent breſts, with *Peter*, to giue one ſhrike vnto Chriſt, crying, *Helpe Maſter*, who dare ſay but with that outcry they awaken Chriſt? If *Moſes* and the beleeuing Iſraelites had beene cut off ſodainely by *Pharaohs* Sword, or the ſurging waues, if *Peter* had ſunke when hee walked on the waters, if the Diſciples had beene loſt when they were toſſed in the tempeſt, if *Paul* had beene drowned when hee ſuffered ſhipwracke, we ſhould haue thought their deaths ſodaine in the execution; but who durſt haue cenſured them in reſpect of preparation? no more then we cenſure *Mephiboſheth* that was ſlaine in his bed, or Bethlems Children, or thoſe that periſhed in the French Pariſian Maſſacre, by the diuels meanes, and the Duke of *Guize*; or *Ionathan* that was ſlaine in Battell; or *Abner* that was killed by *Ioab*. Nay, I know none of iudgment

ment that dare cenſure the ſoules of *Iobs* Children, and of *Lots* Wife, that were taken away in the act of ſeeming ſinnes: I thinke with *Auguſtine* that God reſpects not *quo modo* after what manner, as *quales morimur*, what manner of ones wee dye, in Chriſt, or out of Chriſt We came not together hither but like the Labourers in the Vineyard, ſome at one houre, ſome at another; ſo muſt we goe forth, ſome ſooner, ſome later.

Quæſt. ad Dulc. c. 24. God reſpects what the men are who dye not in what manner.

Obiect. 4. But ſome of the godly raue, rage, blaſpheme, behaue themſelues like franticke men; nay, ſeeme to deſpaire.

Anſw. Firſt, theſe are the effects of their Melancholy, or are to be imputed to burning Feuers, the Collike, or other violent diſeaſes, the fruits onely of their infirmities, or at the moſt the temptations of Sathan, which the diuell muſt anſwer for, not they, being rather paſsiue in theſe ſinnes, then actiue. and therefore they not arguing any want of loue towards God, any deliberate purpoſe of ſinning, but weakeneſſe of Nature, tenderneſſe of conſcience for ſinnes committed, they hinder not their peace.

For raging in ſickneſſe Gods children be cenſured reprobates, for 1. they are Paſsiue.

Secondly, wee ſee ordinarily, and I can ſpeake it by certaine experience, in the viſiting of many, that theſe by Gods mercy recouering againe the vſe of Reaſon, they ſeriouſly repent of theſe infirmities, their faith appearing like the Sun from vnder the darkning cloud. Thirdly,

2 Recouer.

3. Pardoned

Thirdly, these and all other vnknowne sinnes, are pardoned and buryed in Christs death, to those that are in Christ. *Rom.* 8. 1.

4. God workes by contraries.

Fourthly, in the matter of saluation God oft workes by contraries, and by the gates of Hell brings his Seruants to Heauen. Therefore let vs not play the arrogant Crittiques in condemning those that haue liued well, eyther of Impietie or Hypocrysie, by there deaths. Let vs looke into their former courses of life and conuersation: let vs iudge charitably and Christianly, as wee would be iudged in the like case.

Obiections of molestations Answered.

Obiect. 5. But Gods Saints are at their deaths most of all molested, assaulted, and tempted by Sathan; some in one nature, some in an other, as was the good M. *Knox*, and Mistris *Katheren Stubbs*, and others. How then can they dye in peace?

Answ. Many of the godly (God tying and chaining vp Sathan) dye, as here old *Simeon* and others before recited, as a Torch or Firebrand, without sence of paine or tryals, *Esa* 57 *ver.* 1. 2.

Secondly, *exercentur in prelio, vt maiori remuneruntur premio*, they are exercised in the last combat, that they may receiue the more ioyfull Crowne of conquest.

Thirdly, by Faith, Prayer, and Gods Word they resist Sathan as Christ did (*i*), & hee like a Crocodile pursued, flyes away (*k*), for the

i Mat. 4. 4. 7
k Jam 4. 7.
1. Pet. 5. 9.

godly

godly, in that houre laying holde vpon the promiſes, flying vnto Chriſt, hee mannaging their cauſe, the holy Spirit aſſiſting, when Sathan lookes for the greateſt victory, hee receiues the greateſt foyle.

Obiect. 6. But ſome that goe in the rancke of the godly, haue dyed of the Plague and Peſtilence, which haue beene vſually ſent as a Iudgement for the ſinnes of diſobedience (*l*), vncleanneſſe, diffidence, (*m*) &c. vpon the Iſraelites and others, from which the godly are promiſed to be preſerued (*n*). How then die ſuch in peace that die of the plague?

l Num. 25.
m 2. Sam. 24
n Pſal. 9. 10.

Anſw. Firſt, that promiſe of preſeruation from the Plague in the Pſalmiſt, is to be vnderſtood of thoſe Iewes that in *Dauids* time were vntouched with it.

Secondly, then the Plague came by Gods immediate hand, now by meanes. 2

Thirdly, the godly are preſerued from it, as it is a curſe, but not as it is a fatherly correction: for, doe we not thinke that many Chriſtians in Corinth, died of the Plague (*o*)? In theſe great plagues which *Groſius* hath mẽtioned in his Tragicall Hiſtories, which haue ſwept away whole Countries, with theſe that haue raged in particular Cities, as in Venice, in Florence, the yeere of our Lord. 400. in which thirtie thouſand: or in Conſtantinople., when *Leo Iſaurus* ruled, wherein their dyed three hundred thouſand Citizens (as both 3

o 1. Cor. 11. 30. 31. *Vide* pag. 30 38. 45. 54. 92. 36. Hinningi Groſ.

both *Velateran* and *Ægnatius* testifie.) shall wee say that none of these dyed the Seruants of God? Shall wee sensure *Alphonsus* the eleauenth King of Spaine, that good *Lodouicke* whith his Sonne *Iohn*, many zealous Diuines, as *Beza* and others, for bad men, because they haue dyed of the Plague? Suppose it be an accursed death; did not Christ, the penitent Theefe *Peter* and *Paul* which were crucified by *Nero*, with their heads downewards, dye an accursed death, euen the death of the Crosse.

4 Fourthly, besides, is it not Gods visitation like other diseases?

5 Fiftly, is it not oft-times sent, as *Cyprian* well notes, as well for the sinnes of those that liue, as of those that dye, as appeares in the Plague sent vpon *Dauids* Sheepe, when he the Shepheard sinned in numbring of them.

Lib. de Mortalitate

6 Sixtly, is it not a disease, though sharpe, yet short, and more tollerable then the Stone, Dropsie, Gout, Palsie, or the French disease?

7 Seuenthly did not *Dauid* desire this kinde of death, rather then eyther Famine or Warre?

8 Eightly nay, haue not Gods Saints, as namely, *Iob*, for many months together beene troubled with a more grieuous maladie?

9 Ninthly, is not God very mercifull to many that dye of the Plague, that haue their senses and memories, till the last houre? are not those blew spots which appeare, Gods tokens,

as

as they are called, fore-warning them that haue them, as God did *Ezekias*, to prepare themselues, for they must dye?

Lastly, is there any death, much lesse this, can hinder the soule after her departing from Gods present and immediate fellowship, or the body from a glorious Resurrection? and, what if none visit the afflicted in this sort? the fewer that gaze on them, the fitter they are to looke vp to God. And what if they dye and want solemne buriall? what preiudice is that to the bodies resurrection, or soules saluation?

Dye of famine.

Obiect 7. But some of the godly dye of Famine, as did *Lazarus*; from which God promiseth to preserue them, *Psal.* 34.

Answ. 1 First, it is vncertaine whether *Lazarus* dyed for want of food, or the violence of his disease.

2 Secondly, this death is rare, and seldome fals out, God prouiding for his (as he did for *Iacob* and *Elias* euen in famine) but if this happen, God armes his with patience, and strengthens them with the assured hope of life eternall, as hee did the persecuted Hebrewes, who were exposed to nakednesse and hunger. *Heb* 11. *38.*

3 Thirdly, the promise is conditionall, as all others are, that concerne these outward things which fall alike to all. *Eccles.* 9.

4 Fourthly, some vnderstand the place in

the Pſalmiſt, concerning the ſoules of Gods Saints, which are fed with the hidden and precious Manna of the Word, to life eternall, *Iohn 6. Apoc. 2. 17.*

Though ſlaine by enemies.

Obiect. 8. But ſome are ſlaine by their enemies; theſe dy e not in peace.

1 *Anſw.* Yes: for no death can ſeperate Gods children from his loue, *Rom.* 8. 38.

2 Secondly, though they kill the body, as *Cain* did *Abels*, the Philiſtines *Ionathans*, yet (as *Zwinglius* ſaid in the like caſe, as you haue heard) they cannot kill the ſoule.

3 Thirdly, it is a priuiledge, if they die in Gods cauſe, and procures them a greater increaſe of glory. *Apoc.* 14. 13. *Mat.* 5. 8.

Though by ſelfe-murther.

Obiect. 9. Laſtly, it is obiected that ſome of the godly, as *Sampſon* and *Raſis* haue killed themſelues, others haue done the like in our dayes. How haue theſe dyed in peace?

1 *Anſw.* For *Raſis*, it was a weakeneſſe in him, if he were a good man, or a wickedneſſe if hee were not. For *Sampſon*, what he did was typicall as he prefigured Chriſts death, that ouercame dying.

Vide Polani Synt. de inter. Scrip. Lelius de expreſſo dei verbo.

2 Secondly, it was by a ſpeciall inſtinct and motion of Gods Spirit inimitable: no more then *Abraham* ſacrificing his ſonne, for thoſe which our experience inſtanceth in. I confeſſe it is a tickliſh point, and the knot is hard to be looſed.

I know that *Saul*, *Achitophel*, and *Iudas*, that killed themſelues, are noted in the Scripture for

for reprobats. And it seemes that those which doe this inhumane deed, doe not for the instant thinke of hell torments, yet what then? God neuer forsakes his chosen: Secondly, his mercy is bottomlesse; from the Ocean of which mercy, he may distill some drop of grace at the last point of time.

Thirdly, this act is done commonly in some Frenzie or predominant Melancholly, when they are not themselues. 3

Fourthly, Sathan is a wilie Serpent, that obserues his aduantages, and the Lord knowing his malice and wickednesse, and mans frailty and weakenesse, punisheth this sinne, (as he did the first sinne, wherein this Serpent was chiefe actor) more in Sathan the agent, then in the patient. 4 *Adams* sin in Paradise.

Fiftly, many Selfe-murtherers liue after the selfe inflicted fatall stroke, and repent ere they dye. Let vs iudge the best of them, and pray to God to giue vs grace neuer to yeeld to the like temptations. *Amen.* 5

And now these Doubts discussed, these Obiections remoued, we come to the Vses.

CHAP. XXXVIII.

He that would die well, must liue well.

Vse. 1. Of Instruction.

THe first is this: is it so that the Seruants of the Lord doe dye in peace? we must then if we meane to die well, as the Lord shal inable vs, learne to liue well. If we will die in peace, we must liue the life of grace: for, it is not *tam vetus, quam verum*, so prouerbiall as true; *Qualis vita, finis ita*, as is the life, so is the death. Instance in all particulars in the Scripture, from the first line in *Genesis*, to the last Letter of the *Reuelation*, and we shall neuer see otherwayes, excepting one example of the Theefe vpon the Crosse, which is particular, miraculous, vpon a speciall occasion, to magnifie the effect of Christs blood, and the power of his Passion, to eternize his mercy that gaue life euen at his death; and to shew and demonstrate his Deitie, that at the lowest ebbe of his crucified Humanity, was able to saue a soule, to strengthen the Disciples, and allure the vnbeleeuing Gentiles: I say, excepting him, which is an extraordinary example and not to be propounded as a president by any presumptuous soule; we shall not finde any one that liued ill and

and dyed well; but that had the Prologue of their euil life, shut vp with the tragedy of a damned death. Looke vpon *Cain* (*f*) the murtherer, that desperate Runne-a-gate (*g*): on the licentious Worldlings, on *Lamech* the seuenty times auenged Polygamist; on polluted *Onan* (*h*), and wicked *Er*; on vncleane Sodome, with her sister *Gomorrah* (*i*), on rebelling Israel, hard-hearted *Pharaoh*, obdurate, superstitious, and irreligious Ægypt (*k*), on disobedient *Saul*, on lying, Iesuitically equiuocating *Gehezi* (*l*), on theeuish *Achan*, treacherous *Achitophel*, traiterous *Iudas*, adulterous and murtherous *Herod*, bloody *Ioab*, couetous *Ahab*, persecuting *Iezabel*, deluding *Ananias*, deceiuing *Saphira*, cruell *Antiochus*, proud *Haman*, vsurping *Athalia*, rebelling *Absolon*, with millions moe: looke on their liues, obserue their deaths, peruse their Stories, paralell their doings with their sufferings, and tell me if they haue not sealed vp and concluded sensuall and sinfull liues with cursed deaths: nay, as the Prophet saith, (*m*) *Goe yee to Calneh and see, and from thence goe you to Hamath the great, then goe to Gath of the Philistines: looke vpon Ioppa, behold Tharsus, wonder at Niniuie, the Pride of Assur* (*n*), *gaze vpon Babilon the beautie of all the Chaldees honour.* And as you passe by, cast your eye vpon Ierusalem, *that virgin Daughter Sion.* And if you please reflexe vpon proud Troy, renowned Carthage, famous Constantinople learned Athens, rich Thebes,

to Heauen.

f Gen. 4.

g Gen. 7. Gen. 4. 24.

h Gen. 38. 8 10. Those that haue liued wickedly, dyed wretchedly.

i Gen. 19. 25

k Exod. 6. 8. &c. chap. 14

l 2 King. 5.

m Amos 6. 2

n Esa. 13. 19.

Thebes, warre-like Numantia, populous Samaria, Ancient Rome, old Antwerpe; and when you haue viewed them all, in the Map of your retyred Meditations, tel these renowned places, these wonders of the world, that sin hath sackt them, that pride hath been their period, that their faults haue caused their fals; that they haue been miserable, because vnmindful of God and of themselues; that they with their inhabitants, because they haue wanted grace, haue wanted peace.

The feareful endes of Heretickes and Persecutors, in euery age.

But if these be too generall for thy application, descend into particulars; run ouer Histories, reade the tragicke parts that wicked men haue acted vpon the Stage of this world, and marke their ends, when death hath struck them *Non-plus*. Leaue all other sins and sinners; looke on these, that either haue broached errors Heretically, or resisted, or persecuted the truth obstinately, and cruelly, and you shall see them dying horribly: you shall see blasphemous *Cerinthus* killed with the ruines of an house, as he was sitting in a Bath at Ephesus. *Manes*, the Father of the Manichees, exposed to the teeth of Dogs with his skinne flaine off by the command of a Persian King. *Arius*, that hellish patrone of the Arians, voyding out his bowels with his excrements. *Olimpius*, strucke with Thunder, by a three-fold Dart from Heauen, for his blasphemies against the Trinitie. *Nestorius* perished in Ægypt, by the rotting of that tongue of his which

Euseb. lib. 7 cap. 20. Theod. lib. 1. c. 14.

Sabellicus lib. 5. c. 4.

Euagrius lib. 1. c. 7.

Anno 1553.

which denyed Christs humanity. *Tandemus*, that Gygantean and profane contemner of the Word and Sacraments, clouen to the braine by a sailing Priest. *Michael Seruetus*, burned at Geneua. *Maximinian* the Tyrant smit with a sodaine plague from God, his eyes swelling, his whole body burning, so dyed. Cruell *Domitian*, the next persecuter after *Nero*, slain by his wife and seruants, and buryed like a Dog. *Lucius Verus*, cut off by an Apoplexie, the eleuenth yere of his cruell raigne. *Maximinus* the Thracian, murthered by his Souldiers. *Decius* drowned in a puddle. *Valerian*, King *Sapors* slaue, after his persecutions, had his skinne pluckt off his rotten carkas. *Diocleſian* with his Collenge, butchering seuenteene thousand Christians in thirty dayes, consumed miserably, in his Frenzy, by a lingring disease, and his fellow hanged himselfe. *Valens* the Arrian Emperour, burned in his Inne, by his pursuing enemies.

Euſeb. lib. 10. c. 8.

Euſ. lib. 3. c. 13.

Oroſ. lib, 7. c. 11.

Euſ. lib. 9.

Vide Zonaram. annalium lib. 2.

What need I giue Coale-worts twice sod, and set before you againe those dishes that haue beene cooked by all authenticke Eccleſiaſticall Authours that are of credit, concerning the miserable death of *Iulian* the apostate, whose blood his owne hands threw into the ayre: of *Aurelian* smit with a Thunderbolt: *Commodus* strangled: of *Paulinus* possessed with a Diuell, after he had martyred *Martinian* and *Proceſſus*: with diuers others, in which the Anti. christian Popes, as they haue acted the chiefe

Euſ. lib. 8.

Cent. 1. c. 12. Hiſt. Eccleſ.

parts in filthineſſe, blood-guiltineſſe, and ſuperſtition, ſo if wee obſerue their ends, as they are recorded by *Platina*, *Onuphrius*, *&c.* and their owne Writers, wee ſhall ſee they haue dyed fearefully and deſparately, as they haue liued damnably: as may be inſtanced in *Siluéſter* the ſecond, *Alexander* the ſixt, *Heldebrand*, *&c.* and others: all which inſtances, withal other examples, that Iewes or Gentiles, Chriſtian or Pagan world aſord vnto vs, are nothing elſe but comments vpon that *Maxime* which S. *Auguſtine* drawes from his owne experience, when he ſaith *Nunquam memini*, *&c.* I neuer remembred any to dye ill, that haue liued well, and hardly doth hee dye well, that hath liued ill,

Vſe 2. Of Redargution,

Therefore to extract another Vſe from theſe premiſſes. Is it ſo that onely the Seruants of God, the Lords *Simeons* dye in peace, and none elſe? then the madneſſe of thoſe men is to be mourned (as *Samuel* mourned for *Saul*,) and their ignorance or obſtinacie is to be pitied, that flatter their owne ſoules, and ſecure themſelues they ſhall dye happily, when they haue no care nor conſcience to liue holily. Faine would they with *Balaam* (*o*) dye the death of the righteous, but they will not liue the life of the righteous: they would act *Simeons* part in death, but they will not labour for *Simeons* Spirit: they would dye like *Iude*, but liue like *Iudas*: dye like the Sonnes of

o Num. 22.

God,

God, liue like the ſonnes of *Belial*: dye like Saints, liue like ſinners: dye like *Dauid*, but liue like *Dives*, in chambering & wantonneſſe, in ſurfeting and drunkenneſſe, in delights and dalliance, in pleaſures & pompe: they would be with Chriſt on Mount Sion, but they will not follow him to Mount Caluarie; they will not be crucified with him; nay, they will not crucifie one luſt, nor ſacrifice one ſinne, nor mortifie one member, for the loue of Chriſt, for the loue of their owne ſoules: they will not plucke out their right eies, cut off their right hands, throw away thoſe ſinnes that are as deare to them, as eyther eies or hands; for gaining of God, for purchaſe of Paradiſe, for cõqueſt of a crowne: nay, they will rather carrie both their eies, & both their feet al their deare and darling ſinnes (whither *Iudas* carryed his Hypocryſie, and *Herod* his Luſt) euen to death with them, euen to the graue with them, euen to Iudgement with them; then caſt them off (as the wilde Beaſt hunted, caſts away his ſtones, for which he is purſued) to ſaue their life by dying; nay, to ſaue their ſoules by dying to ſinne. Doe theſe men beleeue the Scripture (*p*), that tels them, as they ſow ſo they ſhall reape? Nay, doe they beleeue Experience, that in euery Garden, Field, & Seed-plat ſhewes it? Doe they credit the holy Oracles, that if they liue after the fleſh, they ſhall dye; but if they mortifie the deeds of the fleſh by the

p Gal. 6. 6.

the Spirit, they ſhall liue (q). And doe they? (nay, dare they) then goe on in ſinne and thinke notwithſtanding to reape ſaluation? Are they but dead men, al their life, euen dead in ſinne and treſpaſſes, without the quickning Spirit (r), and doe they thinke to be liuing men in death? *Doe men* vſe to *gather grapes of Thornes, and figs of Thiſtles?* they know to the contrary: and thinke they that a good death will grow of a bad life? let them neuer hope it. I aske ſuch men as *Iezabel* asked *Iehu* (ſ), *Iehu, Iehu, did Zimri proſper, that ſlew his Maſter?* I trow no. So I aske euery licentious looſe ſinner; Did euer any ſinner dye well without repenting, that offended God his heauenly Maſter, by treaſonable ſinning?

q Rom. & 13

r Ephſ. 2. 1. 5

ſ 2. Kings. 9.

An ill life is the vſuall Prologue to a Tragicall death.

Apply all theſe precedent examples to thine owne ſoule, and make them thy preſidents: read them ouer againe, and remember them; and paralell thy ſelfe with them. Art thou a Theefe? looke how *Achan* dyed, that was a Theefe (t). Art thou a Whore-maſter? looke how the Sodomites dyed; how *Err* and *Onan* dyed, *Hophni* and *Phinees*, that were vncleane. A Whore? looke how whoriſh *Iezabel* dyed. A Swearer? looke how blaſphemous *Rabſaketh* and *Senacharib* dyed (u). An Idolatrous Papiſt? looke how the Idolatrous Iſralites dyed. A Drunkard? looke how drunken *Nabal* dyed, 1. *Sam.* 25. Art thou addicted to any other ſinne? looke whether thoſe that

t Ioſh. 7.

u 2. Kin. 19.

that haue runne in the ſame race, in the ſame ſinne, haue proſpered or periſhed, haue dyed ill or well: if they haue proſpered, follow them; good lucke haue thou in thy iourney: if periſhed (as they haue) then in Gods feare retyre, *Faciant aliena pericula cautum*, let their harmings be thy warnings; *Præmonitus, præmunitus*. Be not more inſenſible then Birds and Beaſts. the Bird will not flye into the Net or light on the Lime-buſh, or runne into the Snare, where ſhe ſees another Bird flackering before her. Thy Horſe, as thou art trauelling, will not follow the tract of another Horſe that ſtickes faſt before him. Oh be not thou like the Horſe and Mule, without vnderſtanding: thou wouldeſt not follow another into a gulph, a Turne-poole, a pit, a Quag-mire; oh follow not ſinners (as the Beaſt the Droue to the ſlaughter) thorow the iawes of a deſperate death, into the pit of damnation after death, that haue gone the very ſame way, in the very path of that ſin wherein thou liueſt.

But thou thinkeſt perhaps to eſcape ſcot-free, or that GOD will be more mercifull to thee then to them. Nay, that cannot be, hee is the ſame GOD that hee was to iudge, if thou beeſt the ſame ſoule to ſinne. What deſert is there in thee to pleade ſparing more then in them? nay, rather leſſe. *Si in Ieruſalem ſcrutinium, quid faciet Babilon?* If hee ſpared not Ieruſalems ſin, he will not ſpare thee a Sode-

The vaine hopes of wicked men.

a Sodomite, a Babilonian: if he ſpared not the ſinnes of the Iewes his owne people; nay, of *Iudas* his owne Diſciple, hee will not ſpare thee, a ſinner of the Gentles, a ſlaue to Sathan: if hee ſpared not Cedars, great Kings, he wil cut downe Shrubs, ſuch as thou: nay, thy caſe ſhall be worſe then theſe fore-recited; becauſe thou haſt had more mannuring and watering then they, more Grace offered, more Goſpell preached, now in the day of thy gracious viſitation.

But thou hopeſt to recoyle and retyre out of the way of ſinners. Indeed, backe againe by repentance is the better way; to vnueaue againe (as once *Penelope* did) the webbe of thy ſinnes. But when will this retyring be? Thou purpoſeſt in thine olde age. Oh foole! who hath giuen thee a Leaſe of thy life till thou beeſt old? The rich Churle ſaith, *Soule, take thine eaſe, thou haſt laid vp enough for many yeeres*, when he had not one night to liue: here was a ſhort Epitomie: perhaps the caſe ſtand ſo with thee.

Delay in retyring from euill, dangerous.

Pelles tot Vitulorum quot Bouis.

To the Market comes to be ſoulde
As well the young ſheepe as the olde,

Goe into a Golgotha, a Church-yard, thou ſhalt ſee as many young ſculs as old; little, as great

great: obſerue Funerals. and thou ſhalt ſee the Fathers oftner mourning for their dead Children, then Children for their deceaſed Parents. Apply to thy ſelfe what hath beene ſpoke of this point.

But thy carnall heart ſaith, that thou canſt leaue thy ſinne when thou wilſt, and repent, and that God will accept thee. Art thou ſo perſwaded? doſt thou thinke the cuſtome of ſinne is ſo ſoone left? is not Cuſtome another Nature? Can men that haue beene accuſtomed leaue to ſware by their Faith and their Troth, (the Iewels that they payne to Sathan and the World vpon euery triuiall occaſion?) and canſt thou leaue greater and groſſer, more pleaſing and more profitable ſins when thou wilſt? Canſt thou not leaue ſuch ſinnes, which thou maiſt as well ſpare as the dirt from thy nayles; namely, thy vaine words, thy oathes and blaſphemies? and canſt thou leaue theſe that haue nearer allyance with thee, and ſtand thee in more ſteed; Is an inuetrate ſore, a long raigning Diſeaſe ſo ſoone cured? Is that Diuell that hath taken long poſſeſſion, ſo ſoone caſt out? Can the Æthyopian leaue his blackneſſe, and the Leopard his skinne? then will it be eaſie for thee to doe well that ſtill accuſtomeſt thy ſelfe to doe euill. It is hard to leaue the cuſtome of ſinne.

Beſides, thou thinkeſt thou canſt repent when thou wilſt. Thou maiſt as well imagine that

that if thou wert dead, thou couldeſt reuiue and liue againe when thou wilt (for a wicked man is a dead man, liuing in the life naturall, dead in the life ſpirituall) thou maiſt as well thinke to worke a Miracle when thou wilt; for, it is no greater Miracle to raiſe a dead body (as Chriſt did *Lazarus*) then to raiſe a dead ſoule: to turne ſtones into fleſh, then a ſtony heart into a fleſhy that can repent. Indeed if repentance were in thine owne power, there were policy in it to deferre this fight with ſin (as *Fabritius* lingred to fight with his enemies) and ſtill to taſte the ſweet of ſinne: but it is not in thy power to repent, it is the gift of God (*y*), from whom this grace and all other come, *Iames* 1. 17.

None can repent when he will.

y Acts 5. 31.

I, but thou haſt Scripture for thy purpoſe: ſo hath the Diuell his *Scriptum eſt*: is it not written, ſaith the ignorant Lay-man, or the carnall Cauiller (that remembers no other Text but this, which he wiſely vrgeth to his owne deſtruction (that, *At what time ſoeuer a ſinner repents from the bottome of his heart, the Lord will be mercifull, &c.* It is true, that at what time the ſinner repents, he ſhall be pardoned, as *Mary Magdalene* the Publican, and others were: but the Lord ſaith not, that at what time ſoeuer a ſinner ſins, he will giue him repentance: *Qui dat pœnitenti veniam &c.* Repentance is the gift of Grace, it comes not from Nature: a ſtone hath as much power to mount vp to the Church Steeple of it ſelfe, as a wicked man to repent of himſelfe.

Auguſt.

There-

Therefore dally not with ſinne; be not deceiued, God is not mocked. If thou couldeſt leaue the traffique and commerce with ſinne when thou wouldeſt, and repent from thy hart, ſinne might with greater ſhew be retained, and with leſſe danger: but ſince the longer thou continueſt in it, the more thy heart is hardned; ſince (as the Prophet ſpeaks of Wine and Women,) ſo euery other ſin takes away the heart, *Oſe* 11. and makes it incapable of any Chriſtian duty; let it be thy wiſedome (as *Daniel* councels *Nabuchadnezzar*) to breake off thy ſinnes betimes; leaue ſinne, ere it leaue thee; beginne at length to liue ere thou die: for, (as *Similis* once ſaid of himſelfe) though thou ſeeſt many yeres thou liueſt but thoſe that are piouſly and penitently ſpent.

Redeeme the time.

Now redeeme the time which thou haſt miſpent: now is thy Harueſt lead home: now prouide againſt the rainy day of thy laſt day; now in the calme of life, arme thy ſelfe againſt the tempeſt of death. Oh it will be too late to thinke of leading a good life when life is ended, too late to buy after the Market is done, too late to traffique after the Mart, too late too ſaile when the Tyde is paſt, and the Sea is rough: therefore prepare a Medicine before the wound, *Sero Medicina paratur.* Heare not the voyce of the Serpent, *Eritis ſicut Dij*, you ſhall be like Gods, to puffe you vp with pride; but feare, and beleeue the voyce

of

of God *Moriemini*, ye ſhall die like men: for this death prepare betimes; now is the acceptable time; now is thy time, thy day, thy houre, thy viſitation; now the voyce cals, Chriſt knockes, the Angel moones the waters, *Moſes* and the Prophets perſwade; the ſhortneſſe of thy life, multitude of thy ſinne, difficulty of repenting, thy houre-glaſſe running, time ſpending, thy former fruitleſſe liuing, danger of deferring, death approaching, all vrge, moone, pleade, for a conuerted ſoule, a holy heart, a renued life, that thou mayeſt dye a bleſſed death, finde a ioyfull reſurrection, and inioy a happy glorification.

CHAP. XXIX.

There is a way laide downe in the Word, to a bleſſed death.

Doctrine.

LAſtly, to conclude this Text, for this time; and ſo this Worke (hauing exceeded my purpoſed and propoſed breuity) let mee onely offer vnto your conſiderations this meditation, that there is a direct and a certaine method and rule as of liuing, ſo of dying well, ſo plaine, ſo perſpicuous, that ſome haue writ whole Tractaites of this ſubiect; from whoſe Harueſt I will not be aſhamed to gleane ſomething (as *Ruth* out of

of the field of *Booz*) & insert their eares into this Garland, borrowing some few grounds of him, whom I heard as a Master out of *Moses* Chaire, liuing*, and reuerence dying. If any therfore demand in this great and main point of all points, what course he is to take, that with old *Simeon* he may die in peace; for resolution of this Case of Conscience, I say that to die well, there are two things requisite, *A preparation before death*, and *A right disposition in death*. This *Preparation* is two-fold; generall and speciall: generall, is that whereby a man prepares himselfe to die throughout the whole course of his life: to this the Scripture continually exhorts, when it inioynes vs straitly to watch and pray, to awake from sleepe, to prepare to meete the Bridegroome, to be in a readinesse, euery day (like Souldiers that expect their Generall) against the second comming of Christ to Iudgement: not to haue our hearts oppressed with surfetting and drunkennesse, and the cares of the world, least that day come vpon vs vnprouided: as the theefe vpon the careless housholder; as the snare vpon the Birde, as the Flood vpon the olde world, as fire vpon Sodome, as desolation vpon Ierusalem: A thing that stands vs all much vpon, as a dutie not to be omitted. First, because of that vncertaine certainty that is in death, certaine for the matter, (as before we haue proued) vncertaine both in respect of the Time when, which none

M. Perkins. M. Sutton in his Booke Learne to dye.

Death is certaine, yet vncertaine.

none knowes, whither morning, euening, midnight, or Cock-crow; in Winter, Summer, Spring, or Autumne. Secondly, in respect of Place; for none knowes where, whether at home, or abroad, by Sea or by Land, in his bed, or in the field. *Dauid* dyed in his bed, *Ionathan* in the field, the deceiued Prophet, and *Amasa* in the high-way, *Abner* at the Court; *Icarus*, *Helle*, *Ægeus*, by Sea, from whom the Ægean, and Icarian Sea, and Hellespont were named:) three Popes; *Iohn* the first, *Iohn* the foureteenth, and *Celestine* the fift, dyed in prison. nay, some haue dyed in the very Priuies, as *Arius*, and * *Heliogabalus*, two monsters, and there had *Saul* dyed, had not *Dauid* spared. Therefore *Mors omni loco te expectat, tu expecta eam*, since Death expects thee in euery place, expect thou it. Thirdly, for the Manner, no man knowes how he shall die, whether of a naturall or violent death: *Iosias* was shot by the Archers and dyed, *Eglon* was thrust in at the fift rib, so was *Abner*, so was the late French King: some suddenly, as *Fabius* the Romane, *Ganderius* the Vandall: some of a lingring disease, some of a burning Feauer, some of a cold Collique, some this way, some that, according to the phraise:

* Lampridrus.

Seneca.

Vt moriar scio, nescio vbi, quomodo, quando.

I am assur'd to die, yet doe not know
The way that leads to death, when, where or how.

Therefore

Therefore we are ſpeedily to prepare for this iourney of death, ſince it muſt be gone, and we know not how ſoone we ſhal be inforced to trauell: in other matters morrall, the Axiome may beſeeme the moſt politique, *Deliberandum eſt diu, quod perficiendum ſemel*, that we ſhould determine that deed with deliberation, which we purpoſe to put in execution: but in this weighty worke, the leſſe we are in demurring, and the more in action and doing, the better it is: to learn to die, is *Ars Artium*, an Art of Arts, which all the Schooles of the Gentiles could not teach without Theologie; great Rabbies in Humanity, are meere Ideots in this heauenly Science. It ſtands vs in hand then euery day (as the Pythagoreans in Phyloſophy) to be proficients in this Myſtery: for therefore t is the laſt day vnknowne, that we ſhould prepare our ſelues euery day: and the rather becauſe our laſt day is the inchoation of our perpetuated ſorrow of ſolace: the day of our Marriage with the Lambe, or of our maſſacring with the roaring Lyon (*a*); *Vt in illo die, Mors inuenies, Dominus indicabit*, as the Tree falls, ſo it lies, as death at that day ſhall leaue vs, ſo ſhall Iudgement finde vs: many changes and conuerſions from euill to good, but at that day there is no change, no conuerſion, *nulla remiſſio, nulla redemptio*, no remiſſion, no redemption: If Death finde vs barren Trees, ſo it cuts vs downe, ſo Hell-fire burnes vs in that (*b*) Tophet pre-

a Heb. 9. 27.

The paines of hell are without remiſſion, or redemption.

b Eſa. 30.

prepared of olde. If death ceaze vpon vs impenitent ſinners, as it did on *Caine* and *Iudas*, ſo Iudgement findes vs ſo hell holds vs, ſo the vncleane ſpirits torment vs: there we ſhall continue more millions of yeeres, then be Atoim or moates in the Sunne, then Bees in Hybla, then there were Locuſts in Ægypt; nay, moe then there be Sands on the Sea-ſhore, pyles of graſſe on the Ground, or Starres in the Heauens, in ſuch expuiſite torments, that *Perillus* his Bull, *Diomedes* his wilde Horſes, *Maxentius* his tying the liuing to the dead, till they die with ſtinke and Famine; the French Burning-Chamber, Spaniſh Inquiſition, tearing with Lyons, boyling in Oyle, pinching with burning Pincers, and the like, are pleaſing Bathes, cooling Harbors and refreſhing recreations in compariſon: neuer to be relieued, neuer to be releaſed, not to be ranſomed with thouſands of Goates and Rammes, with Riuers of Oyles, not with all the Maſſes, Trentals, Dirges, &c. and trumpery of Romiſh Superſtition; nay, not with all the Prayers of the Saints in earth or heauen: nay, if *Noah*, *Dauid* and *Daniel* ſhould intreate, if the Virgin *Mary* ſhould meditate, if all the Angels ſhould ſupplicate, either the remiſſion of their ſinnes, or intermiſſion of their ſorrowes and plagues, it were bootleſſe and fruitleſſe,

Oh then, how much doth this nature and preparatory repentance concerne euery ſoule! that by it the vnion being made betwixt Chriſt and

and their ſoules, their ſinnes being waſht away in the blood of the Lambe, the Lord at that day may freely accept them, and ſeeing no iniquity in *Iacob* (c), nor tranſgreſſion in *Iſrael* (d), may couer their offences, and not impute their ſinnes to their deſerued condemnation? in o-omitting or pretermitting of which duety, wee may iuſtly blame and exclaime againſt wicked and ſecure worldlings, that neuer thinke of this waighty worke, till by ſickeneſſe they be ſummoned to their diſſolution: then with the vnrighteous Steward, they begin to ſhuffle & buſſle a little, to make all ſtraight, in ſome ſuperficiall and hypocriticall Repentance, like *Ahab* (e). Which preparatiō of theirs for their Paſſeouer out of this world, is at that time very preposterous becauſe then all the ſenſes & powers of the body are occupied about the paines and troubles of the diſeaſe. Beſides, Phyſitians to be conſulted with, Friends to be conferred with, Houſhold affaires to be ſet in order: a Will to be made; order taken how debts muſt be, either paid or receiued: neighbours comming to viſit; oh how doe they diuide, how diſtract the ſicke party! Is that a fit time of this preparation? When ſo many yrons are in the fire, it is likely this great one will coole: much leſſe is it conueniēt to defer it til the houre of death, as is the practiſe of carnal and careleſſe men, imagining that if they haue but time to ſay, *God forgiue mee, Lord haue mercy on mee*, with the Publican,

c Numb. 23.
d Pſal. 32. 1.

Reaentance is not to be deferd till ſickeneſſe, or death.

e 1 Kin. 21.

Plurimis intenſis minor' ad ſingula ſenſus.

but especially to runne ouer the Lords Prayer, and the Creed, which they vse in ignorance and superstition, as Popish Charmes, without any faith, feruenzy, and feeling; they hold themselues cocksure of saluatiō, though their preparation be not so good, as the Iewes for their Passeouer, as a Christians, is, or ought to be, for his ordinary hearing the Word, and receiuing the Sacrament. Doe not these men presumptuously thinke (like blinde Bayards) that they haue God, and his Grace, and his Mercy at commaund; that they can repent when they list: the contrary experience whereof improues their folly, discouers their delusions, and shewes that they build on the sand, and rest on a broken staffe; for, was there not a time when *Esau* sought the blessing with tears and found it not? Would not *Iudas* faine haue repented, as appeares by his hypocriticall confession(*f*), and yet a Halter was all the comfort he got? Would not *Antiochus Epiphanes* had mercy, when notwithstanding his expired life ended in misery? Would not the foolish Virgins haue entred the Bridegroomes Chamber, when it was past time, but were excluded? And doth not the Lord threaten that many shall seeke to enter in at the straite gate, but shall not be able? Why so? Because they seeke to looke, when the time of grace is past. And indeed it is iust with God to reiect them in aduersity, that haue rejected him in prosperity; not to heare when they

The danger of deferring discouered.

f Mat. 27. 3. 4 5.

they call. though they howle on their beds like Wolues, that would not heare when he called by his Word, and the motions of his Spirit; to forget them in death that would not remember him in life; to harden those that would not be softned.

Consider with thy selfe, what reason there is to the contrary: is it reason that God should accept the Winter of thy life, thy barren and frozen soule, when thou hast offered vp the Spring Summer, and Autumne of thy yeeres to Sathan? that he should receiue the euening Sacrifice, when Mammon or Lust, hath had the morning? that he should be pleased with thy Ices and dregs, when thou hast giuen the best wine of thy blood to the Diuell? will he pledge Sathan in such a cup? will he take the refuse, and offals, and leauings of Sinne? It is possible he may, I doe not limit the vnbounded Ocean of his merey, but it is not probable he will.

Make it thine owne case: wouldest thou entertaine an old decrepit Seruant, that is able to doe thee little or no seruice, and giue him great wages, that hath spent his youth and strength in the seruice of thine enemie? I trow not. Will any generall admit of a lame Souldier past seruice, that hath serued all his life against him, in his enemies Campe? will God admit thee into his seruice, entertain thee into his campe, receiue thee into his House, reward thee in his Kingdome, when thou hast

ſpent the prime of thy yeeres in the ſeruice, nay, in the ſeruitude and ſlauery of Sathan? I ſay, as *Auguſtine* ſaid to ſuch a deferrer as thou, *Non dico ſaluabitur, &c.* I will not ſay thou ſhalt be ſaued, I dare not determine thou ſhalt bee damned: I, leaue thee in the hands of God, that hath thee as the Potter hath the Clay, as the Smith his Iron, as the Carpenter his Wood, as the Creator his Creature to harden or ſoften thee; to make thee a veſſell of honor or diſhonour; to glorifie himſelfe in his Mercy, in thy conuerſion; or in his Iuſtice, in thy confuſion.

But thy heart tels thee, and Sathan tels thy heart, that thou maiſt repent at thy laſt houre. Thou maiſt, indeed, if God will, but (to driue thee from thy falſe holde) it is not likely thou ſhalt repent truly and ſincerely. It is ſaid *Iudas* repented in his death, ſo the Word is, *Mat.27 verſe 3.* hee had a Legall ſorrow in him, yet he is called a reprobate for all that: it is too true, that *Pœnitentia ſera raro vera* Late Repentance is ſeldome true Repentance. It is commonly as ſicke and weake as is the partie; it is not voluntarie and free, as that is which brings ſaluation (g), but vſually conſtrained and extorted, by the feare of hell and other Iudgements of God: for, croſſes and afflictions and ſickneſſe, will cauſe the groſſeſt Hypocrite that euer was, to ſtoope and buckle vnder the hand of God, (as did *Pharaoh* twiſe,) and to diſſemble Faith and repentance, and euery other

g 2. Cor. 7. 10

Grace

Grace of God, as did *Ahab*; as though they had Gods graces, as fully as any of Gods seruants, whereas they are altogether destitute of them, naked and blinde, like the Loadiceans (*h*). And that such repenters commonly counterfeite, it appeares by this demonstration: True Repentance is a turning to God; so the Word cals it (*i*), an auersion from sinne, which is his, *Terminus a quo*: a conuersion to God, *Terminus ad quem?* so most Diuines hold it. Now where is the turning from sinne in such repenters? They forsake not sinne, but sinne forsakes them: they leaue their euill wayes, because they must leaue the world: they leaue sinne in action, but hugge it still in affection: if they had a new Lease of their liues, they would beginne new sinnes. Nay, *Si nunquam morirentur, nunquam peccare desinerent*; If they should neuer dye, they would neuer desist from sinne, as appeares in the practise of these pretended repenters: for, if God doe recouer them from their sicke-beds, and take his hand off them, doe they goe their wayes and sinne no more (*k*)? Nay, doe they not returne to their former byas; *Canis ad vomitum*, like Dogges to their vomit againe, and Swine to their wallowing? insomuch that though the world say they are mended, yet Christians can see no amendment in them but they keepe their worst wine till the last, and their end is worse then their beginning?

h Reu. 3. 18.

i Ioell 2. 12.

Gregorie.

k Iohn 5. 14.

Yet

Yet for all this which hath beene ſaid, the Theefe on the Croſſe, ſtickes much on the ſtomackes of many? Why may not they liue as ill as he did, and yet deferre their repentance till the laſt, and be ſaued as he was? I haue vnlooſed this knot before. But to giue ſtill further ſatisfaction.

The theefes repentance vpon the Croſſe examined.

Firſt, it may be, (nay, it is likely) the Theefe was neuer called before that time, ſo much as outwardly: that, he neuer heard Chriſts Sermons before then that he ſaw him; which thou doeſt, or maiſt doe in this light of the Goſpel: therfore if he had dyed impenitently, he ſhould haue been more excuſed then thou.

Secondly, as his example is extraordinary, ſo it is particular; now, particulars are not to be vrged for a generall practiſe.

Thirdly, his example is ſingular, wee haue no moe late repenters ſaued but he. We haue him indeed (ſaith *Auguſtine*) that we ſhould not deſpaire, if we doe deferre; and yet we haue but onely him, him and no moe in the whole Scripture, that we ſhould not preſume. You know his other fellow-thiefe, that liued as hee did, dyed not as he did, but impenitently, ſcoffingly, and deſperately: ſo haue all other obdurate wicked ones dyed as we haue proued out of the Word. If then Sathan, and Nature perſwade thee ſtill to liue in ſinne, thou maiſt repent at laſt, with the good Theefe, and ſo be ſaued: thinke that it is more probable thou ſhalt

dye

dye impenitently, with the bad Theefe, if thou continue thy courſes, and ſo be damned.

Thou knoweſt, amongſt many Traitors, the King pardons ſome; but for one that is pardoned, 100. are deſeruedly executed: were it not folly to attempt treaſon vpon hope of pardon, becauſe ſome one is pardoned amongſt many? but it is greater folly to liue impenitently till death, becauſe one theefe was in that caſe ſaued, when as we haue inſtanced in *Caine*, *Iudas*, *Herod*, *&c* and an hundred moe, that as they liued in iniquity, dyed in impenitence, and now are damned eternally.

CHAP. XL.

Prepare for diſſolution.

THerefore to conclude, let mee heate thy heart a little, and inflame thy affections to prepare ſpeedily for thy diſſolution: to take time before thee, it is balde behinde; to worke whileſt it is day, ere the night of death comes, harden not thy heart any longer, but to day here his voyce that cals thee as it did *Samuel* and *Dauid*, to awake and to ſeeke his face: Cry not with the Crow, *Cras*, *Cras*, to morrow, to morrow, but this day with *Noaths* Doue, come into the Exhortat.

the Arke: yet *Ionas* cryed in the ſtreetes (*l*), yet the Angell ſtayes Sodomes flames (*m*), yet the weather is fayre to build an Arke in (*n*), yet the Prophet cryes, *Oh Iudah, how ſhall I intreate thee(o)?* yet the Baidegroome tarries and ſtayes the Virgins leaſures (*p*), yet the Apoſtle beſeecheth for Chriſts ſake, that thou wouldeſt be reconciled, *2. Cor. 5. 20.*

l Ionas 3. 4.
m Gen. 19.
n Gen. 7. 5.
o Hoſ. 6. 4.
p Mat. 25. 7.

Oh therefore prepare oyle betimes, with the wiſe Virgins, enter whileſt the gate is open, ſeeke the Lord whilſt he may be found, call vpon him whilſt he is nigh, waite for thy Maſters comming with the good Seruant, build the Arke ere the Floud come, prepare thy ſoule ere Death come: this is thy time, thy day, *temptus tuum*: Death is Gods day, *tempus ſuum*, and his time. Now is the time to repaire the Ship of thy ſoule in the Hauen, but the tempeſtuous Sea of Death is no fit time: the breath is to be made vp in the time of peace, not in time of warre. Now make peace, in the day of peace, with the God of peace, that with old *Simeon* thou maiſt dye and reſt in peace, and remaine in glory. Thus much for preparation.

Meditation of death is a principall part of preparation to die in peace

Now the manner of this preparation conſiſts in ſome particulars, which wee meane to proſecute.

The firſt whereof is Meditation: *Memento mori*, muſt be euery mans Motto: apoynt that as the Scripture inioynes, ſo the Saints haue practiſed,

practiſed, and the Heathens haue approued this principle, that *Tota hominis vita, mortis meditatio*, the whole life of a man ought to be the meditation of death: the beſt Schollers that euer were in the Schoole of Chriſtianitie, haue beene taken vp in this thought. *Adam* was no ſooner created, but God his Schoolemaſter catechizeth him in this point of death: hee cals him, *Adam rubra terra*, red earth; hee caſts him into a ſleepe, the Image (nay, as the Cynicke cals it) the Brother of death: hee tels him, if hee ſinne, hee ſhall dye the death. When hee had ſinned, he fore-warnes him that he ſhall returne to his duſt from which hee came, hee makes him garments of Beaſts skinnes, that had dyed for ſacrifice, to ſhew him that he was mortall, like thoſe Beaſts whoſe skinnes hee wore: hee ſets him to dig and tyll the Earth, to put him in minde both of the duſtie matter whereof hee was made, and into which hee and all his poſteritie muſt be diſſolued. *Adam*, in ſeemes, tooke out theſe Leſſons, and taught them his Children; for though hee called his eldeſt Sonne *Poſſeſſion*, yet hee called his Brother *Abel Vanitie*, when hee had more experience of the vanities of life, and life it ſelfe.

In this Meditation the Patriarkes were wõderouſly taken vp, the very forme and fabrick of their Manſions, not dwelling in ſeiled houſes, as wee doe (though they were both greater

greater men and of greater meanes) but in Tents and Tabernacles, ſuch as they vſe in the warres, ready vpon all occaſions to be remoued (euen like the Boothes in Sturbbiſh Faire) ſhew, that they did conſtantly ponder of their owne remouals; nay, their tongues expreſſed the abundant thoughts of their hearts in this kinde. *Abraham* confeſt himſelfe but duſt and aſhes (*q*), *Iacob* acknowledgeth his life a Pilgrimage. *Ioſeph* giues order for the buriall of his bones (*r*). The greateſt purchaſes which we read, the Patriarks made, or that euer they ſpoke of, was onely a place to bury their dead in. *Moſes* ſo thought of his mortalitie, that he makes a Pſalme, wherein he both acknowledgeth mans frailty, and inferres this Petition pathetically, that the Lord would teach him, and the Iſraelites (*ſ*), to number their dayes: which Pſalme the auncient Fathers vſed in forme of a Prayer. *Iob* waites till his changing come (*t*), *Dauid* makes no other reckning of himſelfe then a Pilgrim (*u*), and *Peter* accounts his continuance here, but his abode in a tabernacle; *2. Pet. 1. 13.*

q Gen. 18. 27

r Gen. 50.

ſ Pſal. 90. 12.

t Iob 10. 14.

u Pſal. 120 3

Oh that ſuch thoughts did poſſeſſe vs! they would make vs more familiar with death and it more welcome vnto vs; for, *Iacula preuiſa, minus feriunt*, Darts fore-ſeene doe the leſſe harme. Oh, how many ſinnes would they cut off, (as *Hercules* did the heads of Hydra,) which are the onely weakeners of our Faith, wounders

wounders of our soules, workes of our woes, and disturbers of our dying peace. Therefore saith the wise-man, *Remember thy end, and thou shalt neuer doe amisse.* For, as the Bird directs her self by her taile, flying, & the Ship is directed by her sterne, sayling, to avoyde the Rockes: so is a Christian conformed and confirmed in an happy course, preserued from the Soule-splitting Rockes of sinne, by the thought of death.

1 Effects of deaths meditation.

First, it mortifies from the world: he easily contemnes all, that thinkes he must dye, (saith an old Hermite) for, what cares a condemned malefactor, that fits himselfe for his euery-houres expected execution, for thousands of Gold and Siluer.

2 2 Eccl. 12. 3. 4.

Secondly, it curbes the pompe and glory of the world: for what cares old *Berzillai* for all the pleasures of *Dauids* Court, when the keepers (*x*) of his house, his hands tremble; his legs, these strong men bow themselues; when his eyes the windowes of his body, waxe darke; when his eares, the daughters Musicke, are abated; when the Grashoppers, or bended shoulders, are a burthen; and his teeth, the Grinders, cease? hee thinkes rather of returning from Gillead, and dying in his owne Country, then of Ierusalems Court, 2. *Sam. 19.*

3 Augustine.

Thirdly, it curbes pride: *Quid superbis puluis & cinis?* saith *Bernard*; Oh, how can dust

dust and ashes be proud? *meditatio mortis*, &c. the meditation of death is the nayle of the flesh, which fixeth all the proud lusts thereof to the wood of the Crosse. What Peacocke can be proud when hee lookes at his blacke feete, the earth from whence he is, and whether hee tends. Therfore euen amongst the Heathens, saith *Celius Rodiginus*, when their Emperours were crowned, as a counter-poyson against pride, they were carryed vnto the Sepulchers of dead men, and there it was demanded of them, what one should be made for them. So *Climachus* reports of that good *Basil*, that the very day wherein with great ioy & applause he was propounded Doctor and Pastor to the people, as an Antidote against pride, hee made one to tell him thus; *Pater, sepulchram tuum nondum est perfectum*; Father, thy sepulcher is not yet finished. The like thoughts amongst others, *Augustine* vsed, when he found himselfe tickled with secret pride, with the applauses of the people, for his exquisite Sermons.

4 Fourthly, it is a meanes of temperancie, and a restrainer of intemperancie, and a curber of Carnalitie and Epicurisme. Hence it
Lib. 5. was that the ancient Ægyptians, as *Herodotus* reports, in their Gemalia an Feasts of great and Noble-men, there was the portrature of a dead man, in wood, which was round, like a Globe, had to euery guest to behold, with this

this Motto writ on it, *In hanc intuens, potu & obleſtate, talis poſt mortem futurus.*

Beholding this vſe merry glee.
For as this is, ſo thou ſhalt be.

Hence it is that *Auguſtine*, as he would haue a man alwayes to thinke vpon theſe *quatuor nouiſſima*, foure laſt things, Death, Iudgement, Heauen, Hell; ſo chiefly in their Feſtiuals and meetings, wherin Sathan chiefly beguiles men, as he did *Adam* and *Eue* by eating. And ſure, amongſt other things, this made that Cinicke Philoſopher ſo abſtinent, becauſe he was continually amongſt Tombes & ſepulchers: but ſure the Meditation of their Tombes and Sepulchres cauſed *Paulus Symplex Macarius Pambo*, & other Hermites in Hoſpinian, to be ſo obſtenuous, euen to a maruell, if not to a miracle. I wiſh the *Tricongij*, *Byberrij*, and *Heliogabuli*, I meane the Epicures and belly-gods, that eate and drinke till there be as little grace in their ſoules, and Witte in their Pates, as there be wines in their Pots, that they would drinke out of an earthen veſſell, with *Agathocles*; or looking vpon a Death-head, as is the faſhion in ſome Countreys; or that a dead mans skull were preſented vnto them, the firſt diſh at their Table, as it is in the Court of *Preſter-Iohn*: or at leaſt that if the picture of Death which I haue ſeene in the botome of ſome cups, will not, yet that

De orig. Monich.

the ſight of the dead creatures before them, might call vnto them as *Philips* Boy to *Philip*, *Memento te eſſe mortalem*, Oh Epicuriſh Glutton, remember thou art mortall: or that they would ponder the voyce which Saint *Ierome* alwaies imagined, euen when he was eating and drinking, *Ariſe you dead, and come to Iudgement.* Perhaps theſe thoughts would make them put their kniues to their throats, as *Salomon* ſpeaks, and damme vp the gulph of their inordinate appetites.

5 Fiftly, this thought would worke in vs contentation in euery eſtate, as it did in *Iob*, who in the midſt of his afflictions, comforts himſelfe with this conſideration, *Naked came I out of my mothers wombe, and naked ſhall I returne.* The thought of this, that we ſhal carry nought away with vs but a coffin, or a winding ſheete, ſhould keepe vs within compaſſe of too eager purſuite in purchaſing, or impaciency in parting with this vnrighteous Mammon.

6 Sixtly, this thought of death is a notable meanes and ſpurre to further our Repentance: it will cauſe vs, if any thing, not onely, with *Ezekias* and *Achitophel*, to ſet our houſes in order, but our hearts to: for, what ſo haſtned the repentance of *Niniuie*, as the beleefe and thought of *Ionas* his Sermon; it was time for them to beſtirre themſelues, when they had but forty dayes to liue. So when *Elias* tels *Ahab* that the Dogges ſhall eat him and *Iezabel*, he makes

ſome ſuperficiall ſhew of repentance. So the third Company of fifty, with their Captaine, that came by violence to fetch *Elias*, when they ſaw the two other Captaines with their fifties, conſumed with fire, they ſeeme to relent, and deale with the Prophet by intreaty.

If then meditation of death haue ſuch force, both in the godly and wicked, both in Chriſtians and Pagans, to incite to vertue; reſtrain vice, curbe couetouſneſſe, cure pride, bridle luſt, moderate murmuring, keepe in intemperancy, procure repentance, cauſe mortification, and doe euery way ſo correct a vicious life, and ſo direct a happy death: ſince of all other Meditations this ſtrengthens the minde, as of all other meats bread ſtrengthens the body: ſince it is as needfull to a good life, as wings for Birds, ſailes for Marriners, tailes for for Fiſhes to ſwimme, wheeles for Coaches to runne, as *Climachus* makes the compariſons: ſince you ſee the holy Patriarks, *Abraham*, *Iacob*, *Ioſeph*, *Iob*, *Moſes*, *Dauid*; nay, I may adde our Sauiour Chriſt (who was moſt frequent in diſcourſe with his diſciples of his death, his Paſſion, his houre, his crucifying; nay, euen then when he was transfigured in glory, hauing two dead men with him, *Moſes* and *Elias*, and talking of his death when hee came from the Mount, (as appeares in the Euangeliſts) did ſo oft think of death: ſince, the Saints after Chriſts death, *Auguſtine*, *Ierome*, *Baſil*, *Bernard*; the deuoute Hermites; nay, Mat. 17.

euen Ethnicke Kings and Philosophers, made such good vse of this Meditation, as we haue proued: then let the thought possesse vs that are now liuing, of our ineuitable dying, that it may worke in vs the same effects that it did in them.

CHAP. XLI.

Death alwayes to be meditated on.

Exhortat.

OH let vs thinke of it in our prosperity, in our pleasures; let vs meditate of it in our Orchards, in our Gardens, as did *Ioseph* of Aremathea (*a*); who had his Sepulchre in his Garden, euen the place of his recreations: let vs thinke of it in our beds (those Embleames of our graues) in our Closets, in our Cloisters, in our Walkes and Galleries, that so remembring it in euery place, expecting it at euery houre, it may not come vpon vs vnprouided, as the storme vpon the Marriner, as the enemy vpon the drowsie Centinell, as *Dauids* Company vpon the drunken Amalekites, as the politicque Græcians vpon the secure Troians. Death is like the Basiliske, it hurts not if it be spyed betimes: if Death spye vs first, it kils vs, as the Basiliske doth the Traueller; if we spye it first, we kill it,

a Ioh. 19. 41.

Inuadunt vrbem somno vinoq; sepultum.

as

as the Traueller doth the Basiliske, as *Ambrose* makes the Application: and therefore as *Aristotle* writes of two Fountaines, the one whereof if a man drinke, it makes him laugh so much till he die; if of the other, it both hinders laughter, and preuents death: these two fountains are the Remembrance and the Obliuion of death: the last is like poisoned water to kill vs, the first like strong distillatory waters to reuiue vs.

Et risum impedit; & mortem.

Yet alasse, for all this who thinkes of death? there is such a generall crust of security growne ouer this Land, that it is to be feared we are exposed to the same dangers that Ierusalem was, the cause of all whose plagues was, she knew not her visitation, she remembred not her end (*b*). Oh how few number their daies that they may apply their hearts vnto wisedome? how few thinke of their ends, till sickenesse end them till Death say to them as GOD to *Ezekias*, *Thou must die*; and as the Prophet to *Ahaziah*, *Thou shalt not come downe from thy bedde, to which thou art gone vp* (*c*)? How few looke into hell ere they leape into it? How many Arithmeticians are in the world, that number all things but their dayes; their come, cattle, sheepe, stocke, money, wares, and the like: that are as wise Serpents in euery thing, excepting in fore-seeing their death? How many like careleſse debtors, still runne into the debts and arreages of former sinnes with GOD their patient Creditor, neuer thinking of the

Expostulation. Yet who thinkes of it.

b Lament. 1. 9.

c 2 King. 1. 4

day of account, the ſtrictneſſe of the Iudge, the cloſeneſſe of the Priſon, the Serieant at their backes, Death ready to arreſt them? How many ſleep out their time, like *Salomons* ſluggard? How many cry, *Soule take thine eaſe, eate, drinke and be merry*, ſinging to the Tabret and the Harpe, ſtretching themſelues vpon their Iuory Couches, ſaying, like theſe Epicures, which *Tertullian* blames in his bookes of the Soule, *Oh Death, what haue we to doe with thee? trouble not thou vs, and we ſhall not trouble thee*: yea, though we haue ſo many Monitors, euery day, in all the things of Nature: the Sunne ſetting ouer vs, the graues vnder vs, though we ſee many tombs euen in our Churches and Monuments, (as the word ſignifies) to admoniſh vs; Croſſes and Sickneſſes, Deaths ſommons, that tell vs Death is approching, *vellicat hæc aures, atq; ait en venio*; yet neuertheleſſe, as the ſight of one obiect or colour takes away the eie from beholding another: the thought of the world, and the luſts thereof, takes away the thought of death. And as *Abſolon* carryed on his Mule, whileſt he hung by the haire of the head, was thruſt through three times by *Ioab*; ſo our ſoules being carried here vpon our fleſh (which *Auguſtine Hugo*, and *Luther*, call the Aſſe of the ſoule) whilſt our thoughts are climing, and fixt vpon the high Tree of Honour, Pleaſure, Preferment; Death, like *Ioab*, comes and kills vs with a triple Dart that we ſee not, Time paſt, preſent, and to come:

Monumentum quaſi monens mentem.

neuer

neuer thinking of these Darts till we feele them no more then the fish of the hooke, till it hold her; yea, though we see daily, wiser, wealthier, holier, healthfuller, and yonger then our selues goe to their graues, yet this thought still raignes in vs, that we shall not dye till we be old, as *Seneca* notes, *Non patemus ad mortem, &c.* yea, euen such as thinke they shall be happy after death, thinke little of the day of death; *Tantum vim habet carnis & animæ dulce consortium*, saith *Augustine*, such force hath that sweete consort betwixt the soule and the flesh. But it is more which *Tully* notes that there is no man so old, but hee thinkes hee may liue one yeere longer, though hee vse his third foote when one of his other feete is in the graue already: and this makes euen olde so encline in their thoughts and desires vnto the Marriage-bedde, who in the course of Nature, haue but a few steps into their graues; yea to associate themselues with such young yoake-fellowes, that if *Sophocles* were liuing, hee would blush once againe for shame to see them; and *Cato* should haue more matter to laugh at, then to see an Asse eate Thistles: in which wee verifie Christs prophesie, that as in the dayes of *Noah*, we marry and are marryed, neuer thinking of death, till the Flood come. This makes such an invndation of sinne, as delights Sathan, who takes as great delight to steale away our hearts from the thought of Death,

Ad Marr.

Lib. de gratia noui Test.

as *Abſolon* did to ſteale away the hearts of the people from his Father *Dauid*: for, he knowes full well that if we ſhould thinke of Death, we ſhould not practiſe ſinne: he knowes that as the Serpent when ſhe ſtops the one eare with her taile, the other with the earth, ſhe will not hearken to the voice of the Charmer; ſo the Lords Doues, that are as wiſe as Serpents, laying their eares to the earth, remembring their mortality, will not be deluded with the charmes of his temptations: he knowes that his hooke baited with riches, will not be bit vpon if a man remember himſelfe, *breuis incertiq; huius iteneris*, of this his ſhort and vncertaine iourney: he knowes he will not ſinne, that knowes after death he ſhal inherit Serpents and Wormes. For which cauſe when he would haue vs to ſinne, he hides the griſly head of Death caſting the ſcumme and miſt of ſome deceiuing pleaſure before our eyes, (as they ſay Iuglers do in their trickes) ſhewing vs onely ſinnes pleaſure, (as the Panther ſhewes his pleaſing ſpots to the Beaſts) to deceiue, hiding his head, that he may deuoure vs.

De pauperum and.

Therefore to conclude this Part, as our Sauiour Chriſt ſaid, *Remember Lots wife*: as *Nazianzen* ſaith to oppreſſors, *Remember Naboths Vineyard*: ſo I bid thoſe that are *terrigine & Brutigini*, the ſonnes of the earth, *Remember their earth*: nay, God wiſheth thee to remember thy earth, *Oh that they were wiſe* (ſaith God, of Iſrael)

Iſrael) *and would remember the latter things* (*d*), Oh that we were wiſe euen in this particular! Oh how ſhould we auoide many ſnares of Sathan, that preuailes ouer vs, euen by our ſecurity in this kinde? And therefore *Quos viuentes blanditijs decipit, &c.* whom he deceiues by fraud liuing, he deuoures by force dying. Oh how ſhould we be prepared for the ſecond comming of Chriſt, if we had but an eye to the pale Horſe and him that ſits thereon! *Apoc. 6. 8.* Oh that we had but the wiſedome of the Cock, that eating his meat, hath euer an eye vpwards, to looke at the Eagle or the Hawke? Oh that we, as wee looke downewards with the eye of Reaſon, to the things of this life, would with the eye of Faith, looke vp for the comming of *CHRIST*, who as he roſe like a Lyon, is aſcended ike an Eagle, and will deſcend againe to iudge vs: then ſhould we be fitted, with the good Seruant, come when he will come, to entertaine our Maſter with ioy, *Mat.* 24..23.

d Deut. 32. 29.

Greg. in Mor.

But alas, woe be to the ſecure world, we neither thinke of iudgement, generall, nor ſpeciall, after death, or in death: ſometimes indeed we can ſay, we are all mortall, but (*ex vſu magis quam ſenſu*) as ſome pray, it is a word rather of cuſtome then feeling: we ſeeme to be a little more mocued when we follow a Funerall, then we weepe and waile, and cry out, *This is the end of all fleſh*: but as ſoone as we are at home, the moſt we doe as a carnall fruitleſſe

fruitleſſe mourning for the dead; we make no ſpiritnall vſe of it to dye to any ſin: in which, as ſome compares vs, wee are like to Swine, who when ſom one in the Heard is bit with a Dogge, all flocke about and gruntle, but preſently it is forgot, they fall againe, to wallowing and rooting: or, like little Turkies and Chickins, who if the Kite or Buzzard ſwap and cath one, all the reſt with their dammes, are in an vproare, but inſtantly they fall againe to feeding: ſo when Death that deuouring Dog, that rauening Kite, that preyes vpon all fleſh, ſnatcheth away any of our Friends and Neighbours, we complaine and exclame of lifes breuitie, the worlds vanitie, we mourn and pretend mortification; we lament and ſeeme to repent, but within few dayes all is drowned in the Leth of Obliuion: we forget Death, as *Nabuchadnezzar* forgot his Dreame; we fall againe to our former ſinfull ſecuritie, and ſo wee continue till we die, *excæcati, &c.* excecated, inſeperated, vnprepared God reforme this, & teach vs, as *Dauid* (*e*) prayes, the number of our dayes, & make vs wiſe to ſaluation. Beſides this Meditation, which we make a part of preparation, to the attaining of this peaceable departure, other duties are to be adioyned: ſome whereof are to be performed in health, ſome in ſickneſſe, ſome in the immediate ſummons of Death it ſelfe: of all which briefely in theſe ſubſequent directions.

(*e*) Pſal. 38.

Other duties to bee added to Meditation

CHAP.

CHAP. XLII.

The life of Faith, brings peace in Death.

FIrſt, let him that will dye in peace, liue by Faith (*f*), let him not content himſelfe with an Hiſtoricall Faith, ſuch as the Diuels haue (*g*), nor with a Ciuill Faith, ſuch morrall men haue, and as the Heathens haue; nor with an Implicite Generall Faith, which the Papiſts haue, euen the Coblers Faith, to beleeue as the Romiſh Church beleeues: for alas, all theſe kindes of Faith bring no more peace and comfort to the ſoule, in any extremitie, then cold water to a man that is in a ſowne. And therefore many men are deceiued, which thinke they ſhew themſelues exquiſite Chriſtians, and haue enough to ſaluation, if to their Paſtor or others, in their ſickneſſe, they can repeate and render their Faith, according to Gods Word, and the Articles of the Creed; with a renunciation of all poynts of Poperie, of Hereſies, and Superſtitions: for alas, this generall illumination, this knowing Faith, which onely ſwimmes in the braine, without a particular apylying Iuſtifying Faith, which workes by Loue, and brings forth the fruits of Prayer, Repentance, godly Sorrow for ſinne, Zeale,

f Hab. 2. 2.

g Iam. 2. 14

See D. *Moſſe*, his Sermon of the Faith of Diuels.

Zeale, Sanctification, new obedience &c. neuer heates the heart, nor comforts the conscience, nor hath the answere of any sound peace from God. Oh therefore labour for a Iustifying sauing Faith, for a speciall and an applying Faith; such as *Paul* preacht to the conuert Iaylor (*h*). *Philip* to the baptized Eunuch (*i*), such a Faith as is commended in the Ancient Patriarkes and Primitiue Worthies, Such as Christ commended in the Centurion (*k*), and the Canaanitish woman (*l*), such as *Thomas* had after his incredulitie, calling Christ his Lord and his God (*m*), such as *Paul* had, when he profest that he liued euen by Faith in Iesus Christ (*n*) such as *Simeon* here had. Oh gette Christ into thy heart by Faith, as this good olde man had him in his Armes and in his heart, and thy death shall bee peaceable like his.

h Act. 16.31
i Act. 8.37.

Heb. 11.
k Matt. 8.10
l Matt. 15.28

m Ioh. 20.28

n Gal. 2.20

2 Repentance the meanes of peace with God.

Secondly, if thou wilt dye in peace, repent speedily of thy fore past and present sinnes: for, sinne hinders all true peace; *There is no peace to the wicked, saith my God,* twise for sureneſſe in expresse words to Iniquiti (*o*) makes a diuision and seperation from God (*p*), euen in life, much more in death: for then the soules of the wicked goe to Hell (*q*), much more in iudgement *Mat.* 7.23. Where there is plaine and palpable whordome discouered, there can be no peace betwixt man and wife: all sinne is whoredome, and sinners are called

o Esay 48.22. Chap. 57.21.
p Esay 59.2.
q Psal. 9.16.

Adulterers

Adulterers and Adultreſſes (*f*), they are ſpiritually and corporally polluted by the Fleſh, the World, the Diuell; for which cauſe, rebellious Iſrael and Iudath are compared to Whores and Harlots (*t*). Now if any wicked ſoule ſhould aske with a deſire of reſolution, as the two Meſſengers of *Iehoram*, and as *Iehoram* himſelfe asked *Iehu*, *Is it peace? Is it peace* (*u*)? Is there peace, or ſhall there be peace betwixt God and my ſoule? I reſolue him roughly from God, as *Iehu* did *Iehoram*, *verſe 22. What peace? What haſt thou to doe with peace?* ſince thou wanteſt Grace, the inſeparable companion of Peace (*x*). *What haſt thou to doe with peace, whilſt the whoredomes of thy Mother Iezabel, and her witchcrafts are great in number?* whilſt the pollutions of that whoriſh *Iezabel*, thy vncleane ſoule, are daily increaſed? whilſt thy Treaſons and Rebellions againſt thy God (which, as *Samuel* tels *Saule*, are like the ſinne of witchcraft (*y*),) are with an obdurate and obſtinate heart continued? was there any peace in *Abſolon*, though a Sonne, when hee was a Traytor againſt his Father? Can there be any to thee, not a Sonne of God, but a ſlaue of Sathan, rebelling againſt the Father of Spirits? *Had Zimri peace* (ſaith *Iezabel* to *Iehu*) *that ſlew his Maſter* (*z*)? *Zimri* was a traytor, & ſlew *Elah*, as he was drinking till he was drunke, in the houſe of *Arza* his Steward (an vſuall end for drunkards (*a*),) *Iezabel* argues well;

f Iam. 4. 4.

t Ier. 3. 8. 9 &c.

u 2. Kin. 9. 18. 19.

x 2 Tim. 1. 2

y 1 Sam. 15. 23.

z 2 Kings. 9. 31.

a 1 Kings. 16. 9. 10.

Can

Can Traytors haue peace? looke to it *Iehu*? thou art a Tarytor against *Ahab*: sure Traitors seldome or neuer dye in peace. Witnesse *Absolon*, *Sheba*, *Adoniah*, our English Traytors, Romanized Semenaries, treacherous Conspirators, *Lopus*, *Squire*, *Titchburne*, *Babington*, *Parry*, *&c.* our late Powder-plotting Pioners, the French *Ranillacke*, milions moe, which being like *Ioab*, men of bloud, haue come to their ends (as is saide of Tyrants) *cum cede & sanguine*, with bloud and slaughter. Oh then, how canst thou, a worme of the earth, a wretched man, because a wicked man, liuing in treasonable sinnes with a heart as hard as the neather-Millstone, rebelling against so great, so glorious, so potent so powerfull a God, once hope that euer thy gray haires shall come to the graue in peace, or that thy soule after her flitting, shall rest in *Abrahams* bosome, the place of Peace. Can a man haue peace in Rome, and be opposed against the Pope, the vsurping *Herod* (that supposed earthly God as his flattering Parasites call him?) oh then canst thou dust and ashes, be opposed on earth against the mighty *Iehouah* the God of heauen?

Christ that opened the eyes of the blinde, open thine eyes to see, and thy heart to beleeue, as hee did *Lydia's* (*b*), & giue thee, at last a resolution to breake off thy sinnes by repentance (*c*), the enemies of thy peace, least God breake

b Acts 16.14.

c Dan. 4. 24.

breake thee like a Potters vessell, and teare thee in pieces, whilst there is none to diliuer thee (*d*). Oh, sue for pardon for thy sinnes, seeke for peace to him which is the Prince of peace, *Esay* 9. 6. seeke for peace by him and his merits, which was ordained to be thy peace, and to worke thy reconciliation (*e*), so thou shalt shut vp the last period of thy life with inward peace, and goe to keepe an eternall Saboath, with him, that is the God of peace.

d Psal. 50. 22

e Col. 1. 20.

Thirdly, that thou maist die peaceably, inure thy selfe to dye daily, and that after this manner.

3. Dye daily

First, euery day mortifie some sinne, nip some Serpent in the head; crucifie euery day some corruption, set vpon thy lesser sinnes, and so get ground of thy greater sinnes: as in particular, leaue thy dangerous and damnable custome of swearing and blaspheming, by these degrees: first, breake off thy Ciuill Oathes, as in swaring by thy Faith, Troth, Christendome, &c. Secondly then set vpon thy Ridiculus and Childish Oathes, as by Fay Fakins, Trokins, Bodikins, Slid, Sounds, Cocke and Pye, with the like; whereby thou seekest to mocke and deceiue God, who will not be mocked (*f*). Thirdly, then inure thy selfe to leaue thy Superstitious Oathes, as by the Masse, Rood, Crosse, by our Lady, and by Popish Saints: &c. Fourthly, so proceede against

Three wayes how to dye daily.

First dye to sinne.

How to leaue the damnable custome of Swearing.

f Gal. 6.

againſt thy Heatheniſh and Idolatrus Oathes in ſwearing by the Creatures, (as *Laban* and *Iezabel* by their Idols (*g*),) as by men, by S. *Peter*, and by S. *Iohn*, &c. by the Heauens, the Earth, by Fire, Sunne, the Light, Meat, Drinke Money, &c. or by the parts of thy body, as Hands or the like, or by thy Soule; all condemned (*h*). And ſo with a courrage ſet vpon thy impious, horrible, feerefull, dannable, blaſphemous Oathes, as by the Lord, by God the eternall God, by Chriſt, by Ieſus, and ſuch like; or by the parts and adiuncts of Chriſt, by tearing his Humanitie (as the Iewes did his body, by diuiding him, as the Souldiers did his garments (*i*),) in blaſphemie, by his Death, Paſſion, Life, Soule, Bloud, fleſh, Heart Wounds, Bones, Sides, Guts, Armes, Foote, Nayles, &c. of all which I tremble and quake to thinke, write, and ſpeake, though thou makeſt no more ſcruple of ſuch Hel-bred Oathes, then of thy ordinary words, ſo deale with all other ſinnes (of which thy ſoule is as full as a Serpent is full of venome, and a Toad of poyſon) Crucifie them by degrees, and dye to them daily, elſe thou dyeſt for euer if thou dye not in them.

By this courſe thou ſhalt take away the ſting of Death, which is ſin; for, the ſtrength of Death is Sinne (*k*), euen as the ſtrength of *Sampſon* laide in his hayre (*l*), which Sinne, when it is ſubdued, Death it ſelfe is as eaſily conquered

g Gen. 31. 34. 1. Kin. 19. 2.

h Mat. 5. 34. Iam. 5. 12.

i Mat. 27. 35.

k 1 Cor. 15.

l Iud. 16. 17.

conquered as weakened *Sampſon* was by the Philiſtines, *verſe 21*, yea, it can do thee no more harme then a Dragon, Viper, or angry Waſpe haue loſt their ſtings.

Secondly, dye daily to the world, loue it not, nor the things of it, that ſo thou maiſt more happily die out of the world and more hopefully entertaine thoughts of a better world. And in this caſe doe as Runners vſe, who oft runne ouer the Race before they runne for the Wager, that ſo they may be better invred and acquainted, when they come to try their ability: or, as is ſaid of *Bolney* the Martyr, that being to ſuffer by fire, many daies before he would hold his hand a pretty while in the flame, ſo to prepare himſelfe to ſuſtaine the paines of Martyrdome, which he was to vnder-goe.

Secondly, dye to the world.

Thirdly, dye daily, by invring thy ſelfe to take Croſſes and Afflictions patiently, as ſickeneſſes in body, troubles in minde, loſſe of goods of friends and of good name, &c. which indeede are little deaths, euen pretty deaths, not onely prologues of death but preparatiues to death: for which cauſe God ſends them to his children more then to the wicked, euen to weane them from the world, & prepare them for death, (as the Nurſe weanes the Child from the Teate, by doing bitter Alloes vpon it) and ſure he that beares Croſſes moſt patiently, is well prepared to die peaceably, as appeares by S. *Paul* (*m*), who by making good vſe of afflictions, dyed daily: it

Thirdly, Beare croſſes patiently.

(*m*) 1 Cor. 15. 31.

holding commonly, that *Mors post crucem minor est*; Death is lesse dolorous after the crosse.

Fourthly, pray seriously for a peaceable departure: it is confirmed by examples of all ages, and experience of all Gods Seruants, that *he that prayes well, speedes well. Iacob* and *Abrahams* Seruants had Gods blessings vpon their Iourneyes, as an effect of their Prayers (*n*) Thou shalt finde Gods presence euen in that houre of the last iourneying of thy soule from her earthly Mansion to her heauenly Countrey, if thou pray for this grace particularly and effectually: therefore as thou oughtest to pray continually for other (*o*) things, so euen in health and prosperity pray frequently and feruently: 1. That God would make this backeward, repugnant, and nilling nature of thine, willing to her dissolution: 2. Prepare thy vnprepared soule; 3. Subdue thy corruptions: 4. Purge out the drosse of thy sinnes: 5. Giue the Patience to kisse the correcting Rod, when he whips by sickneſse or diseases: 6. Succour thee in thy last and greatest conflict: 7. Support thy weakneſse: 8. Aide thee against Sathans force and fraud: 9. Strengthen thy faith: 10. Renew thy decayed graces: 11. Giue thee the power and comfort of his owne Spirit: 12. Not to visit thy sins in Iustice, but in Mercy: 13. To preserue thy soule from the Hunter, and thy darling from the Lyon: 14. To giue his Angels charge ouer thee in thy extremity:

Fourthly, Prayer oft preuailes for a peaceable departure.

n Gen. 24. Gen. 27.

o Lu. 18. 1. Eph. 6. 18.

18 Things to be prayed for, that death may be prosperous.

mity: 15. To keepe thee from 1. Impatiency, 2. Frenzy, 3. Distraction, 4. Idle fancies, 5. Raging, 6. Raging, 7. Blaspheming, &c. least thy death be scandalous: 16. To touch thy tongue with a coale from the Altar, that thou maist speake, 1. to Gods glory, 2. and to edification: 17. To dye the death of the righteous: 18. Lastly, to receiue thy soule into that new Ierusalem which is aboue. Such Prayers we haue vpon record in holy Writ, as of *Dauid* (p) and *Moses*, true patternes of our prayers in this kinde. And sure who euer approacheth oft to the throne of Grace, and supplicates to a pittiful God, from faith and feeling in these and the like pettitions, he shall be sure to find an answer from God, euen when he lies vpon his sick bed, as the fruit of his former desires. Besides that his former acquaintance with God, in speaking to him, and talking, as it were, with him oft-times in life, by Prayer, will increase in the sick Patient, euen a holy boldnesse, in a filiall feare, to come to that God, (as one friend to another in extremity) with whom he hath so oft conuersed and conferred with, by the Word and Prayer, in health and prosperity.

p Psal. 39. &c Psal 90.

Fiftly, that thou maist depart in peace, make sure to thy soule the inheritance of life eternall, euen here in this thy life naturall: for as worldlings are something at quiet when they haue made sure such houses, lands, leases, and purchases, as they haue long gaped after;

5 Make sure to thy soule life eternall.

so, assurance of life eternall is the onely pacification to the spirituall man; this is the lot, the portion and inheritance that his soule longs after, the estate that he prefers before all the flesh pots of Ægypt, or the Iewels of Ægypt. Now for the purchase of a fixed place in the heauenly Canaan thou must prouide these treasures: 1. sauing Knowledge, 2. Faith, 3. Sanctification; of more price with God, then gold, pearle, and precious stones with men. For the first, there is no traffick with God, or purchase from heauen without it. (q) *This is life eternal, to know God, and whom thou hast sent Iesus Christ.* For Faith, the truth affirmes it with asseueration; *Verely, verely he that heareth my word, and beleeueth in him that sent me, hath eternall life* (r). For Sanctification, whosoeuer submits their hearts and liues to the regiment of the Spirit of Christ, they are the children of God (s). Now God hath an heauenly inheritance for all his children: get therefore these graces, & saluation instantly comes to thy heart, as it did to *Zaccheus* house. *Luke* 19.

q Iohn 17. 3

r Ioh. 5. 24. Ioh. 3. 16.

s Rom. 8. 14

6 Doe all good thou canst in life

Sixtly, it will make much for thy dying peace, to doe all the good thou canst in life, to all men in generall, to the Church, the Saints, and houshould of faith in speciall, by thy 1. Wit, 2. Wealth, 3. Power, 4. Place, 5. Authority, 6. Credit with great men, (as *Nehemias* and *Mardocheus* did to the Iewes) or by any other meanes whatsoeuer. Therefore hath God put it into thy heart to build an Hospitall for the distressed;

sed; to giue some annuall contribution to the poore; to mend some common wayes for a publike ease; to erect or repayre some Grammer-Schoole for the trayning vp of youth; to found some fellowships or Schollerships in some Colledge, as a furtherance to learning; to plant some Library, for a helpe to good Letters (like that famoused *Bodley*, the Phœnix, in this kinde, of our time;) or to erect and maine taine in some barren place, a preaching Ministerie (the best worke of all, because conuersant about the best obiect the sauing of soules;) or any the like: Oh then strike whilst the Iron is hot; goe about this worke speedily, euen as speedily as *Dauid* went about the building of Gods house who would not haue giuen any rest to the Temples of his head, till hee had finished what hee intended, had not God staid his resolution.

Not as some leauing it to be executed after their death.

And heere I cannot but take notice of the prepostrous charitie of some, that doe little or no good liuing (vnlesse to themselues, and those to whom Nature tyes them) yet after their death they doe some good by their Deputies, and Assignes, and Executors (which oft-times aymingattheir owne ends, by some quirques and euasions proue executioners of the desires of the deceased, rather then Executors) yet suppose the Will be Legally performed, what may be censured of thine intent,

that hast beene close-handed in life, and now art seemingly open-hearted at thy death? First, that thou giuest what thou canst no longer retaine: Secondly, or thou giuest to good vses, what thou hast got by ill meanes: or thirdly, that conscience accusing thee, thou wouldest stop the mouth of it, by this sop, cast to that barking *Cerberus* within thee, as *Iudas* did, by casting away his thirty peeces of siluer, the price of blood (*t*). Fourthly, or else from some opinion of satisfaction for by-past sinnes, or present merit, with our blinded Papists: but chiefly the censorious criticall world will iudge that if thou hadst not parted with the world, thou hadst not departed with thy bewitching wealth: therefore *All that thine hand shall finde to doe, doe it with all thy power* (u), *For there is neither worke nor inuention, nor knowledge in the place whither thou goest*: to *Salomons* counsell I ioyne *Pauls*; *Doe good to all whilst thou hast time* (x). Doe what seruice thou canst to Gods Church to the common-wealth, to euery particular man, chiefly to the poore members of Christ.

t Mat. 27.

u Eccles. 9, 10.

x Gal. 6, 10.

Oh what a comfort will it be to thee, if thou hast beene bountifull and beneficiall to the distressed, when thou canst say on thy sicke Couch, with *Nehemias* in another case; *Lord remember me concerning this good worke, and concerning that good worke* (y). *Oh blessed is he that iudgeth wisely of the poore, the Lord shall deliuer*

y Nehem. 13, 22.

him

him in the time of trouble: the Lord will strengthen him vpon his bed of sorrow: thou hast turned all his bed in his sickneſſe, ſaith the Pſalmiſt, *Pſa.* 41. *ver.* 1. 3.

Seuenthly, keepe a good conſcience with God and man that it may be a continuated comforter vnto thee, as in life, ſo in the agonies of death as it was to *Paul* in all his preſſures (*z*) and as it is to the Saints in all their ſorrowes, *a continuall feaſt* (*a*), a perpetuall Chriſt-tide, a Iubilee in the iawes of death, *a peace paſſing all vnderſtanding* (*b*). For as the want of this is the Racke and Gybbet vnto the wicked, *the greateſt heauineſſe and plague* (*c*), as the Wiſe man tearmes it; a plague of plagues, an euill which goes beyond all euill that tongue can ſpeak, as euen *Plautus* and *Seneca* haue thought it: the greateſt wound and griefe that can be ſuſtained, as *Salomon* determines it (*d*); nay, the very flaſhes and Prologue to hell, as *Iudas Latomus* and *Hoffmeiſter* haue tryed it in their deſpairing deaths: ſo the inioying of a good conſcience is the greateſt iov; *Hugo* cals it the Temple of *Salomon*, the field of Benediction, the Garden of delight, the treaſury of the King, the houſe of God, the habitation of the holy Ghoſt; the booke ſealed and ſhut, to be opened in the day of iudgement; the very thing (ſaith *Ambroſe*) that makes a bleſſed life, yea, and (I may adde withall) a bleſſed death: for, to vſe the words of *Bernard*, as he prepares a good

7 A good conſcience in life, brings peace in death.

z Acts. 24. 16,
a Pro. 15. 15.
b Phil. 2,
c Sira. 25. 15

Seruius in Muſtell. Lib de moribus,
d Pro. 18. 14.

Hugo lib. 2 de anima, cap. 9.

Lib. 2 de officijs. Bern. in Serm.

dwelling for God, whose Will hath not beene peruerted, nor reason deceiued, nor Memory defiled, so God prepares a dwelling for him that is *pure in heart and soule* (*e*), *and in whose spirit there is no guile* (*f*). Of which blessed mansion they haue some taste euen in death, that keepe a good conscience in life.

Hence is it that the godly take their deaths patiently like sheep, sing ioyfully like the Swan, as Martyres haue done at the stake, and as did our good *Simeon*: when the wicked die like Swine repiningly, like the Hiæna ragingly.

Naturalists write, that the warme sweet blood recoyling to the heart of the Swan, tickleth her with such a secret delight that it makes her sing euen in her death. Contrariwise, when the Hiæna is in dying, the blacke and distempered blood gathers to her heart, which makes her sad and mouresull This is worth applying: the conscience of holy Actions so warmes the hearts of Gods seruants, with that inward ioy, that they dye singing their Hosanna's tryumphing and reioycing in spirit: but the consciousnesse of wicked wayes and works of darknesse, oathes, vncleannesse, profanenes, &c like streames of blacke blood recoyles back vpon and clogs the hearts of the Sonnes of *Belial*, which makes them dye as wofully and cursedly, as they haue liued retchlesly and wickedly: oh therefore good Readers, who euer you are, Ministers or Lay-men, keep a good conscience

ence I intreate you, with God and with man, in all your wayes and walkings, in your courses, callings, functions and tradings; that in your deaths you may shew your selues the Lords Sheepe, the Lords Swans, like *Simeon*; not the Diuels Swine and Hels Hiæna's.

CHAP. XLIII.

What to be done in sickenesse.

HOw thou art to be directed in some dueties in thy sickenesse, the probable sommoner of thy death: for, though God onely know when death is neereſt, he hauing as the keies of the heauens, and the keies of the heart, so the keyes of the earth, and of the grane, of life and of death (*g*), yet it is probable that life is neereſt expiring, when sickenesse is approaching; as the walles are neereſt ruine, when the Cannon is laid to batter them. Now these directions I refer to these three heads. First, respect God; secondly, thy selfe; thirdly, others. g 1 Sam. 2. 6.

In respect of God: first, renue thy former repentance, seeke earnestly to be reconciled to God in Christ; get more assurance of the Mercy, Fauour, and Loue of God towards thee; gather together all thy spirituall forces; striue and wrastle couragiously against Diffidence, Distrust, Infidelity, and Despayre, like In respect of God.

an

an actiue runner, shew some brunts as it were of inward strength, euen when thou seest the Goale, and art neareſt the end of thy race. Now, for strengthening thy Faith, and renuing thy repentance the beter, take this course

1 First, when sickneſſe or Infirmitie ceazeth on thee, consider that it ariseth not from *1.* Chaunce, *2.* Fortune, *3.* Rawneſſe of Weather, *4.* Ill Ayre, *5.* Bad Dyet, *6.* Catching of cold, or the like (which are eyther no causes at all, or else onely secondarie) but by an immediate prouidence.

2 Secondly, search out the cause for which God afflicts thee, and thou shalt by the light of the word and of thine owne conscience, find, that the cause of thy sinne: other causes there may be, as Christ shewes in the case of the blinde man, who neyther sinned nor his Parents (*h*), As, 1. tryall of Faith; 2. of Patience, as in *Iobs* case; *3.* exciting to Prayer and Repentance, as in *Ezekias* case (*i*), to preuent sinne, to which Nature and corruption inclines; *5.* the Humiliation of pride; *6.* manifestation of the workes of God oft cause the Lord to visit euen his owne sonnes with sicknesses and diuers diseases, but in Gods reuealed will, sin is the ordinary cause, as appeares (*k*). Sinne caused the Ægyptians Botches (*l*), the Philliſtines Emrods (*m*), the Widdow of Serepta's Sonnes sickneſſe (*n*), and therefore when Christ cured the bodies of his Patience,

h Ioh. 9. 2

i Esay. 38. 1.

Sixe causes of sickneſſe besides our sinnes.

k Deut. 28. 21. Leuit. 26. &c

l Exod. 9. 10

m 1 Sam. 5. 6

n 1 Kin. 17. 18.

hee

hee firſt remits the ſinnes of their ſoules, and ſo remoues the cauſe (*o*), as in the blind man, and the ſicke of the Palſie.

Tiirdly, when thou haſt felt thine owne pulſe, and laide the finger on the right cauſe, which is ſinne; then by examination of thine owne heart find out what ſpeciall ſinne cauſeth thy preſent ſcourge: oh ſearch thy ſelfe thorowly (*p*), examine thy ſoule narrowly (*q*) Play thy ſelfe Conſtable, make priuie ſearch in euery roome with in the houſe of thy hart, for thy ſecret ſinnes, as for priuie Traytors.

Fourthly, when thou haſt found them out confeſſe them, bring them to the ſtrict barre of Gods Iuſtice, arraigne them; nay, be thy ſelfe a witneſſe againſt them; yea, as a Iudge to condemne them, as *Paul* preſcribes the Corinthians, in the like caſe (*r*), & as *Dauid* practiſed in his owne particular, *Pſal.32.5.*

Fiftly, ſupplicate and intreate the ſupream Iudge of Heauen (that may condemne thee, or repriue thee) to pitty thee, and pardon thee. *Ieremie* and *Hoſee* will direct thee how to put vp thy ſupplications *in forma papiris*, as a poore penitent, and what words to vſe. that will plead and preuaile for pardon (*ſ*). *Dauid* ſets thee an holy Preſident, moſt beſeeming thy imitation, who when he was ſicke, at leaſt vpon the occaſion of his ſickneſſe, penned ſpeciall Pſalmes of repentance; as namely (*t*) the

to Heauen

o Mat.9.2. Iohn 5.14.

3

p Zeph 2.1. *q* pſal.4.4

4

r 1Cor.11.30. 31.

5

ſ Lam.3.40. 41 Hoſee.6.1.

t Pſal.6.22. Pſal.38.29.

the *38*. the *29*. which I preſcribe to be read of thee, repeated, and applyed with *Dauids* hart alſo, as ſpyrituall Phyſicke, 1. to purge the ill humours of thine herat; 2. to quicken thy dulneſſe, 3. to excite thy deadneſſe; 4. to inflame thy deſires; 5. to comfort thy conſcience; 6. to ſtrenghen thy faith, 7 to prepare thee to Prayer: read ſeriouſly the Hiſtory of Chriſts Paſſion, recorded. *Luke 22.23*. Chap. the *29*. *Pſalme*, the 42. *Pſalme*, the *51*. *Pſalme*, the *143*. *Pſalme*. the *14*. Chapter of *Iob*. the *11*. the *14*. the *17*. Chapter of S. *Iohn Eccleſiaſtes* Chap. *1*. *Dan*. Chap. *9*. *Romans* Chap. *8* the *7*. Chap. of the *Apocalypſe*, 1 *Cor*. *15*. Chap. theſe will giue thee ſome holy heate.

What Scriptures are fitteſt to be read of a ſicke man.

Thus thou haſt the true preparatiues in thy ſickneſſe, in reſpect of God: they are the more worthy remembrance becauſe ſo few follow them: for alas, how many that haue liued long in the boſome of the Church, are ſo farre from renewing their Faith, and Repentance, that when they lye ſicke and are drawing to their deaths, they muſt be catechized (as Chriſt did *Nicodemus*, and *Philip* the Eunuch) euen in the maine doctrines of Faith and Repentance; like as ſome new conuerted Pagans were in the Primitiue Church. There bee few Miniſters aquainted with viſiting the ſicke, but they ſhall finde that men that haue beene vnder the meanes, twentie, thirtie, or fortie yeeres; doe, at the end of all

beginne

beginne to inquire as the Iewes of *Peter*, *Acts.* 2. and the Iaylor, of *Paul*, *Acts 16.* what they should doe to be saued; not yet knowing the meanes and the way to saluation: which argues the great securitie of our age, and contempt of God: oh take thou heede betimes, vse all good meanes before-hand, that thou maist be able in sickenesse, to put in practise these spirituall exeercises of Repentance and Inuocation.

The second branch of the sicke mans preparation concernes himselfe; and that eyther his soule or his body: for the soule.

In respect of himselfe.

His Soule.

First, the sicke partie must arme himselfe against the feare of death, and feeling of sickenesse. Death is very fearefull to all men, euen to the godly, as one obserues well in *Dauid* for all, who though he were neyther daunted with *Sauls* malice, nor the Philistines hatred, nor *Absolons* Treason, nor *Achitophels* treachery, nor in grapling with a Lyon, nor in fighting with a Beare, nor incountring *Goliah*, yet when Death begaune to close with him, and lay holde on him, then hee cryes out, *Oh I am troubled aboue measure. Oh spare me a little* (*y*), Therefore, thus incourage thy present feeling, and greater feare.

D. *Maxeys* Sermon on the *Agonie of Christ.* *Laboraui in gemitu meo.*

y Psal. 6. 3. & 39. 13.

How armed against feare of death and feeling of sickenes.

1

First, that sickenesse, and so death, is the rod of a Father, not the whip of a Iudge, the correction, not destruction of a Sonne, *Heb. 12. 6.*

2

Secondly, since it is the Lord, say with *Eli*, Let

Let him doe what seemes good (z), His will be done on mee, in mee, and by mee: on mee in sufferiug; in me, by his grace working; by me, in obeying.

z 1. Sam. 3. 18

Thirdly, Christ thy high Priest and Intercessor is euen touched with a fellow-feeling of all thine infirmities, *Heb.* 4 15.

3

Fourthly, against deaths feare, 1. consider the estate of thy life, which life is but a vanishing vapour (*a*), a Weather-cocke which turnes at euery blast, a waue which surgeth at euery storme, a Reede blowne with euery winde, a Warfare as doubtfull as dangerous, feare not the vanishing of a vapour, the turning of a Weather-cocke. 2. Consider thy body as a body of sinne (*b*), the soules prison, the mindes Iayle, the spirits cage: no Bocardo dungeon, sincke, puddle, pit, is so noysome to the body, as it selfe is to the heauenly inspired soule. Now since death is the leauing of this body of sinne, as *Augustine* cals it, it is not to be eschewed, but imbraced, saith *Chrisostom*, Other incouragements I leaue to their due places.

4 Short furnitures against the feeling of sicknesse and feare of death.

a Iam. 4. 14.

b Rom. 7. 24

The second dutie which concernes the soule, is this; thou must set in order thy soule, reconciling and recommending vnto GOD this desolate darling of thine, after the manner aforesaide: for, as the sicknesse of the body oft comes from the sin of the soule; so, the curing of the one, oft procures the health of

Super Iohan. Super Mat. 11.

4 Reasons why the sicke man should set his soule in order.

the

the other: but if thy ſickneſſe be to death, by this courſe: 1. thou ſhalt dye more quietly, 2. more comfortably, 3. giue good example to thy viſitors, 4. leaue a comfort to thy ſuruiuing Friends.

Now, for the performance of theſe things the better, others ought to aſſiſt thee, as others brought the ſicke of the Palſie to Chriſt (c), *Iames* tels thee that the Elders of the Church muſt be ſent for (d), which Elders were not onely Apoſtles, but auncient men endued wite the ſpirit of Prayer, and gift of Miracles; a gift which not onely many Parents had, but euen Chriſtian Souldiers, ſaith *Tertullian, de corona militis, c. 11.* In theſe times S. *Iames* his rule ſtill holds: though then thoſe gifts ceaſe, yet make thou choyſe of ſuch Chriſtians, as haue the ſpirit of Admonition, Exhortation, Prayer, &c. for to their prayers for thee a bleſſing is promiſed (e), their prayers, if they be feruent, may preuaile for the reſtoring of thy ſpirituall life, or corporall health, as the prayers of (f) *Elias* (g), *Elezeus* (h), *Paul*, and our (i) Sauiour Chriſt, preuailed for whom they prayed; but chiefely, ſend for thy Miniſter, or ſome faithfull Preacher: for, he will play the part of a ſpirituall Phyſitian; 1. hee can vnrip thy vlcers, ſearch thy ſores better then thou thy ſelfe; 2. ſet before thee thy ſinnes; 3. caſt thee downe by the Law; 4. raiſe thee vp by the Goſpell; 5. comfort,

c Mark e. 2.
d Iam. 5.14.
e Iam. 5.15.
f 1 Kin. 17.17
g 2 Kin. 4. 31.
h Act. 20. 10.
i Ioh. 11. 14.
10. Reaſons why the ſicke muſt ſend for his Miniſter.

1. comfort, 6. direct, 7. instruct thee, 8. speake a word to thee in due season frō God, 9. by thy mouth to speak, frō thee, & for thee, to God, to pronounce thy pardon on earth, which shall be ratified in heauen, vpon tryall of thy Repentance (*k*). The practise of the world and worldlings is condemnable in this case: for alas, insteed of sending for knowing and zelous men, which could comfort them with such consolations wherewith they themselues haue beene comforted (*l*), and in some measure restore them (*m*), they send for their carnall friends, entertaine and welcome prophane men that come to visit them; from whom they receiue as much comfort as *Iudas* did of the Scribes and Pharisies, when he was in dispayre (*n*), First, eyther they say nothing to them (like *Iobs* friends. that were silent seauen dayes (*o*),) and in silence looke vpon them (like a Deere at gaze.) Secondly, or else they speake to little or no purpose; saying to the sicke partie, they are sorry to see him in such a case, they would haue him take (that which themselues want) a good heart, and be of good courage and comfort, but wherein and by what meanes, they cannot tell. Others more vainely and profanely, that they doubt not but he shall doe well enough, and recouer, and that they shall be merry and drinke and carouse together, as they haue done before, &c. and they will pray for them if they will,

k Iob. 20.23

l 2 Cor. 1.4.
m Gal 6.1.

n Mat. 27.3.4

o Iob. 2. 13.

The small comfort that a sicke man gets from carnall visitors.

will them, when alas all their prayers are nothing elſe, but the Apoſtles Creed, or the tenne Commandements, and the Lords Prayer vttered without Faith, Feeling, and Vnderſtanding; and this is the common comfort that ſicke men get of their neighbours and friends, when they come to viſite them: alas, we may ſay (as *Iob* of his frinds) miſerable comforters be they all.

Secondly, herein many men are alſo culpable, 1. that they either ſend not for a Miniſter at all; 2. or elſe for ſuch a one as is as good as none, a cloud without raine, a dry pit without water; ſuch a one as wants the tongue of the learned, to ſpeake to him, or the heart of the humble, to pray for him, vnleſſe in ſaying (as they ſay) ſome ſet prayers; which good Sir *Iohn* is as farre from truely praying, as the ſicke Patient is from profiting by them. Or thirdly, if they ſend for a Miniſter, it is prepoſterouſly, when it is too late in ſome main exigent, when they ſee no way but one; Oh then ſend for a Preacher, ſend for a Miniſter, as *Pharaoh* in his deep diſtreſſes, knowing no meanes of euaſion, ſends for *Moſes* and ſends for *Aaron* (p), whom in his welfare he both diſpiſed and deſpited. If *Iannes* and *Iambres*, Aſtronomers and Aſtrologers, could haue helpt *Pharaoh*, *Moſes* & *Aaron*, ſhould neuer haue been ſought to, nor God by their meanes. If Phyſitians and *Galens* Art, Natures Simples (nay, with ſome, if Sorcerers, and white Witches and Sathans power) or the

The Miniſter is to be ſent for before the Phyſitian.

p Exod. 9. 27

vertues of the waters, or ought elſe, could comfort their ſoules or cure their bodies, the Preacher ſhould be vnſought to, or vnſent for of many, that in their health haue hated him and his doctrine, as much as *Ahab* hated *Michah* and his Miniſtery(*q*). Oh what an vnequall courſe is this, that although till helpe be had for the ſoule; and ſinne, which is the root of ſickneſſe, be cured; Phyſicke to the body ſeldome auailes? (for which cauſe the Phyſitian ſhould begin where the diuine ends;) yet vſually the Diuine begins when the Phyſitian makes an end; nay, oft when life is making an end: the Phyſitians are ſent for in the beginning of ſickneſſe, we in the end of life, when a man is halfe dead; yea, when he lyes drawing on, and gaſping for breath, as though we were able then to worke Miracles, and recouer him.

(*q*) 1 Kin. 22. 8. *Vbi deſinit Theologus, ibi incipit Medicus.*

If I knew not theſe things by experience, if I had not been preſent with ſome, of whoſe ſickneſſe I neuer heard, till I came to the cloſing vp of their dying eyes; If I had not ſpent much ſpirits with ſome that were no more intelligent what I prayed, or what I ſaid, then ſtockes and ſtones, who for a good ſpace before, in their ſickneſſe, had ſtrength of memory and naturall powers, I ſhould not now ſo occaſionedly haue giuen thee a caueat to preuent the like prepoſterous courſe, when God caſts thee on thy ſick bed.

CHAP.

CHAP. XLIIII.

Duties in respect of the sicke mans body.

NOw followes such duties as concerne the body of the sick man: they are two; 1. vsing 2. right vsing the meanes. The meanes is good and wholesome Physicke, which we must esteeme as an ordinance of God for our recouery in this case. For how euer many (chiefly the vulgar and common people) despise Physicke as a thing needlesse and vnprofitable, hauing from blindnesse and ignorance a preiudicate opinion of it, yet the Scriptures approue it (r), the Saints of God haue practised it. *Ezekias* by the Prophets prescription, applyed to his boyle, a lumpe of dry Figges (s), which Figges euen *Galen* prescribes as an ordinary medicine to soften and ripen tumours in the flesh: therefore the cure was not altogether miraculous, (as some thinke) but in part naturall. Besides, did not the Samaritane (t), poure into the wounds of him that trauelled from Ierusalem to Iericho, Wine and Oyle: which *Valesius* makes a right Physicall practise; Wine seruing to cleanse the wound and ease the paine within; Oyle to supple the flesh, and assuage the paine without: to which kinde of curing

1 Physicke.

r Mat. 9. 13.

s 2 Kin. 10. 7 Galen lib. 1. de arte curat. c. 6.

t Luk. 10. 34 The Lawfull vse of Physicke plainely proued.

it seemes *Esay* hath relation, *Esay* 1. 6. Besides, as the phrase is, as there is no sore but there is a salue for it, so God hath giuen vnto some men, Art and Skill, how to apply the Medicinable vertues that are in Beastes, Birdes, Fishes, Hearbes, Plants and Fruits, &c, to the cure of man: which who so neglects, neglects the meanes, and so directly tempts God: in which respect his death, can neither be so comfortable, nor conscionable, as if he had submitted himselfe to this ordinance of God. Therefore since thou maist vse Physicke lawfully and commendably, let it be thy care in the second place, to make choise of such a Physitian, as is skilfull and conscionable.

b Forrest de vrin. Iudicijs lib. 3. Lang. lib. 2. Epist. 41.

I know there are some of great (*b*) iudgment, that doe accept against the skill of those Physitians that administer to their Patients vpon the bare inspect of their Vrine, without further knowledge of their estates; affirming this iudging by the vrine, to be very deceitfull, since the water of him that hath the Plurisie, or the Inflamations of the Lungs, or the Squinancy, as also of him that hath a quartan, or any intermitting Feauer (chiefely if they haue kept a good dyet from the beginning) lookes, for substance and colour, as the water of a whole man. Others take also exception against those which will administer no Physicke, nor vse Phlebotomy, without the direction of iudiciall Astrologie, a supposed Art, in which there is much

much superstition, little certainety (*i*), whereas it is thought that it is a farre better course to consider the matter of the disease, with the disposition and ripening of it, as also the courses, and Symptomes, and Crisis of it, then to minister Purgations, and let blood, no otherwayes then they are counselled by the constitutions of the Starres. But I meddle not with their Mysteries; I see but with other eyes in this case; I know the Cobler is not to goe beyond his Last, onely make thou choyce of a meete Physitian for thy health, as thou art carefull of a good Lawyer for thine estate, and of a good Diuine for thy soule. Meddle not with Empericks, Quacksaluers, Women Physitians, and the like, who oft doe more harme then good.

i See *Chamberi* against *Jud. Astro-so Hay-vvard* his preseruatiue against the poyson of supposed propheſies.

Now, in the third place, vse this meanes of Physicke conscionably: 1. Let it be sanctified vnto thee (as thy meate and thy drinke) by the Word of God and Prayer (*u*). Commend it to Gods blessing for restoring of thy health, if it be the will of God. 2. Humble thy soule, that God may heale thy body. 3. Perswade thy selfe that it can neither preuent olde age, nor death, but still prepare thy selfe for thy departure. 4. Relie not onely vpon the meanes, but wayte Gods leasure in blessing the meanes. 5. If thou recouer, be thankefull to GOD; a duty much neglected (as it was of *Ezekias*, as also of the nine cleansed Lepers in the Gospel) so of many in our dayes, for which the

What to doe in taking Physicke.
Fiue Rules.
1
u 1 Tim. 4. 3.
2
3
4
5

Lord is angry euen as he was with them (x), wherein they are more vnthankefull vnto God then the Ephesians were to *Esculapius*, that writ in Tables all the cures done by Physicke, and hung it vp in *Diana's* Temple, where *Hypocrates* found it.

x 2 Chro. 32. 24. 25. Luk. 17. 17.

Thus thou hast the duty to be performed in sicknesse both in respect of thy soule and body, for the furtherance of thy peaceable departure.

Seeke no helpe from Sathan.

I should now conclude, but that the cursed custome of the world cals me in conscience to condemne the practise of those, that contrary to those prescriptions from the Word, in their sickenesse, seeke for helpe from Sathan, (as *Ahazia* that sent to *Baalzebub* the god of Ekron) and that either directly, or secondarily, when they runne to Coniurers, Southsayers, Charmers, Inchanters, Witches, Wizards, Wisemen, and Wise-women (as the vnwise deluded country-people call them) who are in farre more respect with the common people (and some great ones too) and more sought after, then either God is sought to by prayer or the Physitians for Physicke: for if any of these simple soules be in any extremity, by sickenesse or diseases or their Wiues, Children, &c. euen as they doe also (like beastes) for their beasts and cattel: such a Wise man, such a Wise-woman, such an old Hagge such a white Witch, such a shee-Diuell must be sent to.

Alas,

Alas, what is this but to runne from the God of Israel to the god of Ekron, from *Samuel* in Ramoth, to the Witch at Endor, from the Riuers of Samaria to the waters of Damascus, frō the liuing to the dead, from God to the Diuell? What is this but to fall downe and worship the Diuell, to sacrifice to him with the poore Virginians, and the Heathenish Sauages? Oh Atheisticall Sots, is there not a God in Israel?

Witches and Charmers.

Therefore take thou heede of this cursed course and Satanicall practise in thy sickenesse: for alas, to runne a whoring after such, is not the way to cure thee, but to kill thee; for this haynous sin vsually prouokes the Lord to plague the practisers of it, euen with death it selfe, as the Lord himselfe threatens, that he will purposely *set his face against those that worke with spirits, &c.* yea, and that he will *cut them off* to, *from among his people* (*y*). So the Lord verified this threat in *Ahazia*: for, because he did seeke to *Baalzebub*, and not to the God of Israel, in his sicknes God sends *Elias* directly to tel him, that for that cause, he should not come downe from his bed, but should die the death, as indeed he did 1 *Kings* 1.6. So *Saul* was slaine notwithstanding that he went to the Witch at Endor, 1. *Sam.* 31.

y Leu. 20. 6

Reasons.

1 Against seeking to Witches & Charmers in sicknes.

Oh that our common people would reade and remember this that in stead of getting help by such Satanicall meanes as they vse, they prouoke the Lord (as *Paul* tels the Corinthians in ano-

The 1ſt helpe

another caſe, of receiuing the Sacrament vnworthily (*a*), to plague them either with further diſeaſes, or elſe with death it ſelfe, as he did *Saul* and *Ahazia*.

a 1 Cor. 11. 29. 30.

2 Secondly, ſuppoſe thou ſhouldeſt get helpe, it is by the Diuels meanes, and who would goe to ſuch a filthy Phyſitian?

3 Thirdly, if by this meanes thou be releeued, thy ſoule is a thouſand times more preiudiced; the cure of thy body is the curſe of thy ſoule; thou procureſt the health of the one by the ſickneſſe of the other; ſo thy ſalue is worſe then thy ſore: therefore when Sathan and his Inſtruments can helpe thy health, ſo much as Superſtition and Idolatry in ſeeking of them, hinders thy ſaluation, then I ſhall ſay to thee (as *Elizeus* to *Naaman*) *Goe in peace*, euen to the houſe of *Rimmon*.

Others there be that vſe other meanes, which haue no warrant: of which kinde are thoſe that vſe any manner of Charmes or Spels or that hang about their necks, Characters & Figures, either in Paper, Wood or Waxe &c. which are all vaine and ſuperſtitious, becauſe neither by creation, nor by any ordinance in Gods Word they haue any power to cure diſeaſes: for words doe onely ſignifie, Figures can but onely repreſent.

Indeed I confeſſe, there are ſome things that haue ſome vertue in them being hung about the necke, as white Peonie in this kinde, is good a-

Galen. lib. 6. & 10. de ſimpl. Medic.

gainſt

gainſt the Falling-ſickneſſe; and Wolfes-dung, tyed to the body, is good againſt the Collicke; ſo there are many the like, which haue not their operation by Inchantmen, but from an inward vertue: but all Amulets and Ligatures, &c. which work not by ſome vertuall contract, muſt needs haue their power from the Diuell.

CHAP. XLV.

The Sicke-mans duty in regard of others.

THe laſt duty which muſt be done in ſickeneſſe, is relatiue, concerning others: of which briefely, euen as we haue ſpoke of thoſe that conceme God and our ſelues. Others I call either our enemies or our Friends: thoſe without vs, or our owne families.

First, to thy enemy thou muſt be reconciled; forgiue him, and deſire to be forgiuen of him: thou art now about not to offer a Lambe. or a Bullocke, as in the Leuitical Law, but thy ſelfe thy body, thy ſoule a ſacrifice to God (*b*). Oh then firſt be reconciled to thy God ere thou offer thy gift (*c*). Now, if the party whom thou haſt iniured, either be abſent, or preſent and will not relent; yet thou in ſeeking peace, haſt diſcharged thy conſcience, and God will accept thy will for the deed.

I Of his enemies.

b Rom. 12. 1

c Mat. 5. 23

Secondly,

to Heauen

Secondly, if thou hast wronged any man by any manner of Iniustice whatsoeuer, secretly or openly, thou must make restitution, euill gotten goods must be restored, be they gotten by Vsury, Oppression, Extortion, keeping the pawne, the pledge, or by any sinister meanes whatsoeuer: the LORD strictly inioynes it (*d*), *Zacheus* practised it (*e*), The Law of Nations and of Nature approues it, and the very Law that is writ within vs doth presse and vrge it.

d Leuit. 6. 1. 2. 3. 4.
e Luke. 19.

The practise of the world is against both these rules: for alas, are there not many whose malice is (like coales of Iuniper) vnquenchable? The throwing of dust amongst buzzing Bees, makes them quiet; but the sommons to their dust, causeth not some to leaue their waspishnesse: they cary wrath boyling within their brests, as in a Furnace, euen to Tophet, the fire and Furnace of Hell; neuer purposing to forget nor forgiue; nay, wishing that their very spirits could torture and torment their enemies after their dissolution. And for restitution, how few be there that once dreame of it, much lesse determine it? in which case they come farre short of *Iudas*, who at his desperate death would restore those thirtie pieces which hee got in life with the price of bloud, *Mathew 27. 4. 5.* In which those men doe not onely preiudice their owne soules, but their Children also and posteritie, euen in earthly

Reconciliation with enemies, & restitution in wrongs, in sickenesse to be practised.

earthly things, in leauing to them riches wrongfully got, which bring deseruedly the curse of GOD vpon all the rest of that estate which they bequeath vnto them; according to the phrase:

De male quæsitis vix gaudet tertius hæres.

Goods euill got who ere enioy them,
Helpe not the third heires, but annoy them.

Like that coale of fire which the rauenous Eagle carryed to her nest, which set all the rest of the nest on fire.

to Heauen.

Thirdly, thou must haue a speciall care to prouide for the peace, welfare, and prosperity of those that are committed to thy charge, that it may goe well with them after thy death.

Of his charge.

The Magistrate, after the example of *Moses*, *Iosua* and *Dauid*, must prouide for the godly and peaceable estate of that Towne, Citie, or Common-wealth, ouer which he is set, that pure Religion may be maintained, outward Peace established, ciuill Iustice executed, &c.

Deut. 31. Ios. 24. 1 King. 2.

Magistrates Ministers and Masters must prouide for the good of their charge, euen after their death.

The Minister, as much as he can when he is in dying, must cast to prouide for the continuance of the good estate of that Flocke, ouer which the holy Ghost hath made him Ouer-seer. Thus our Sauiour himselfe, the chiefe Shepheard, had a care of his Flocke, ere hee left them; hee moderates the mourning

ning of the Daughters of Ieruſalem; giues Commiſſion to his Diſciples to teach all Nations (*g*), comforts them with the promiſed Conforter (*h*). Thus *Peter* endeuored, that thoſe to whom hee writ and preached, ſhould haue remembrance of what he taught them euen after his departure(*i*); If *Peters* pretended Succeſſors ſtood not ſo much on their perſonall ſucceſſion, as they ſhould in the right of ſucceſſion, labouring to imitate the doctrine of *Peter*, of the Porphets, and Apoſtles; nay, if this care of doctrinall ſucceſſion were in the Miniſters of the reformed Religion, we ſhould not haue here ſo much blindneſſe and Ignorance, where once was light; there ſo many Schiſmes, Errours and Hereſies where once was an vniti in veritie, elſe-where ſo many Wolues come into the roomes of faithfull Paſtors, *Acts 20 ver. 29.*

g Mat. 28. 19
h Iohn. 16. 7.
i 1 Pet. 1. 15.

Maſter of a Familie.

Thirdly, if thou beeſt a Maſter of a Familie thou muſt ſet thine houſe in order, as the Prophet from God cõmands *Ezekias* (*k*), now for as much as al Scripture is from God (*l*), and al examples are for our learning (*m*), what was ſaid to *Ezekias*, is ſaid to euery man, *Set thine houſe in order.* For, Order (ſaith *Nazianzen*) is the mother and preſeruer of all things. Now for the procuring of this order in thy Familie doe two things: 1. concernes the temporall: 2. the ſpirituall eſtate of thy Famile.

k Eſay. 38. 1.
l 2. Tim. 3 16 2. Pet. 1. 20.
m Rom. 15. 4
De moderatione in diſputat ſeruanda.

For the firſt, make thy Will and Teſtament thou

thou ſhouldeſt make it in thy health, as *Abraham* did (*m*), who in his health makes a Will and giues Legacies: but chiefely in thy ſickeneſſe, as did *Iſaack* (*n*), and *Iacob* in that prophetical Teſtament of his, *Gen.49.* So ſome thus ſet downe Chriſts Will on the Croſſe(*o*): he giues his ſoule to his Father, his louing mother, to his beloued Diſciple *Iohn*, his body to *Ioſeph* of Aramathia, to the penitent Theefe Paradiſe, to the Iewes his heartieſt deſires, when he prayes for them, &c. Now, it is not a matter of indifference, but a thing that conſcience bindes thee to, euen to make a Will, and to diſtribute thine Inheritance, as *Siracides* counſels, *Syr. 33. 22.* for thus diſcharging a good conſcience, thou maiſt more freely depart in peace, as a man takes his iourney more freely when hee hath ſet his houſe in order.

Secondly, ſo thou cutteſt off many contentions, and ſtayeſt many ſuites in Law.

Thirdly, thou takeſt away ſcandall and offence, and ſo preuenteſt a woe threatned, *Mat 18. 7.*

Fourthly, thou ſhalt be thought a wiſe man, and not dye like a *Nabal* and a foole, in ſetting all at ſixe and ſeauen, and ſo ſhalt leaue behind thee a good name, as *a precious Oyntment, Eccleſ. 7. 3.*

Fiftly, thou ſhalt in this imitate God, who is the God of order and not of confuſion.

Now

to Heauen.

m Gen. 17.
n Gen. 27.
o Luke. 23. 49. 52. Ioh. 19. 27. Luke 23. 43. 34.

5 Reaſons why a ſicke man muſt make his Will.

2 Rom. 16. 18.

3

4

5

4 Rules for the manner of making a Will.

Now in the manner of making thy will, let the Rules be, 1. the Law of God, 2. of Nature, 3 of that Nation whereof thou art a member, 4 of common equitie, If thy will be against any of these rules it is culpable. first, thé it is Gods will to preferre thine owne bloud, in disposing of thy estate, before others; as God tels *Abraham*, that *Eliazer*, a stranger, shall not be his heyre, but his owne sonne (p): the like, God cómands the Isralites, that if any man dye, his son shall be his heyre; if he haue no Sonne, his Daughter; if no Daughter, his Brethren; so descending stil to the next of kin (q), It is a fault then for any man to alienate his goods or Lands wholy from his bloud and posteritie, the light of grace and of Nature too, condemnes it; euen the very Schooles of *Plato* and *Aristotle*.

p Gen. 15. 4.

q Num. 27. 8. 17.

Lib. 2. de rep. polit. Lib. 2. c. 8.

Secondly, those are culpable, that giue all to the eldest, and little or nothing to the rest; or all to Sonnes, nothing to Daughters: for, though it be equall that the eldest haue more then the rest: First, because he is the eldest, the *Reuben*, and first strength of the Father: Secondly, because Stockes and Familes are preserued in their persons. Thirdly, that they may doe speciall seruices to the Commonwealth: yet it is exceeding vnequall to giue so much to the eldest, as though he should be my young Master, and a Gentleman, and the younger borne to beare the wallet; as though hes

he onely were a Sonne, and the reſt Illegitimate. Fourthly, in the Lawes of equitie, remember him with ſomething, or her, in thy Will, that haue beene truſty and faithfull ſeruants to thee: gratifie in thy death, their loues, labours, and ſtrength ſpent for thee: deale not with them (as the Spaniell with the water) ſhake them not off when thou haſt no more vſe of them. Secondly, allot ſome Legacies to thy friends, as memorials of thy laſting loue. Thirdly as thou art able remember the Church of God, and thoſe that are in it, poore Miniſters, or poore Members. Fourthly, ſuch Societies in the common-wealth as thou haſt liued in.

Now, concerning the ſpirituall eſtate of thy Family, teach, inſtruct, exhort, admoniſh, and pray for euery particular perſon in thy Familie. In this, read and imitate the example of *Dauid* (*r*), the whole Chapter. Exhort thy Wife to be the Spouſe of Chriſt; thy Children, Gods Children; thy Friends, Gods Friends; thy Seruants, Gods Seruants; ſo ſhall God, and Gods Spirit, giue that teſtimonie of thee, that hee did of *Abraham* (*ſ*), euen for inſtructing thy Familie after thee. The practiſe of theſe Precepts concernes thy peace, both in ſickneſſe and in death.

The ſicke-mans duty concerning the Spirituall eſtate of his Family.

r 1 Kin. 2.

ſ Gen. 18. 19.

Laſtly, when thou feeleſt Death approaching, comming neare to the Agonie and pangs of it; then, with the Marriners, ſtearne aright, to

Duty in the very agony of Death.

to Heauen

to get into the Hauen: there is the greateſt danger, and if recouered the greateſt ioy.

Now labour, as thou haſt liued, ſo to dye by Faith. Now apply the promiſe to thy ſoul, truſt in it, let it quicken thee, as it did *Dauid* (*t*), Comfort thy ſelfe (as that perſecuted Patriarke did, when death was before him) euen in the Lord thy God (*u*), Now let God be the ſtrength of thy heart, euen when thy fleſh fayles, and thy heart alſo, *Pſal. 73. 26.* Now with the Iſraelites, looke to him with the eye of Faith, of whom the brazen Serpent was a figure, euen when the Serpent death imbraceth thee to ſting thee (*y*), Now minde all the former mercies of thy GOD, to thy ſoule, and ſucke ſpirituall ſweetneſſe from them. Now, with *Moſes*, cry vnto God, euen when thou ſeeſt the dead Sea, (as he the red Sea) before thee, *Exod.* 14. Now pray with all thy powers and ſpirits; loue the Lord with all thy heart and affections; reioyce that thou art going to meete thy Bridegroome: now mourne and weepe more then euer, that thou haſt offended ſo good, ſo gracious, and ſo louing a God: Now, with *Ezekias*, remember thy former ſinnes, in the bitterneſſe of thy ſoule, turne thy ſelfe to the wall and weepe in the ſecret ſilence of thy ſoule (*z*), that ſo thou waſhing thy ſoule with penitent teares, thy Chriſt may, at that inſtant, waſh away the polutions of it with his blood: that ſo it may be

t Pſal 119 49

u 1 Sam. 30. 6.

y Iohn 3. 14.

z Eſay 38. 3.

be presented spotlesse before the Lords Tribunall, whither it is approaching: that so (as it is said of the Doue and the Eagle, that when they haue plunged their wings in the water, they are better fitted for their flight) thou plunging thy selfe into the troubled Bethesda poole of thy repentant teares, distilling from the Limbecke of a remorcefull heart thy soule may take the wings of a Doue and flie out of this Cage and Coate of thy body, to her eternall rest in *Abrahams* bosome. Now with *Simeons* heart, sing *Simeons* Song: now awaken all thy powers, to praise the Lord; so as in singing we ascend to higher notes, thy soule leauing the earth of thy body, shal with the Larke mount stil higher and higher; nay, it shalbe caryed vp on the wings of waiting Angels, till it be transcendent amongst the Quires of those heauenly Hierarchies, that sing continuall Halleluiahs vnto the once incarnate, now deified Lambe, euen *Simeons* Lord, that sits vpon the throne. To whom, with the Father, and the eternall Spirit, a Trinity in Vnity, and Vnity in Trinity, as his due, and our duty from the grounds of our harts and soules, be ascribed all Honour, Glory, Power, Maiesty, and Mercy, of vs and all Churches, now and for euermore. *Amen.*

FINIS.

NECESSARY INCOVRAGEMENTS, *and Comforts, against* the grieuances of seuerall Crosses.

The sixt helpe to Heauen.

CHAP. I.

Because that many are too much deiected, and disconsolate, at the death of their friends; Parents for Children, Children for Parents, Husbands for Wiues, and Wiues for Husbands, Brother for Brother, and Friend for Friend, mourning (like * Rachel *for her children) and will not be comforted: let these motiues moue thee to take truce with thy teares, and not to sorrow, as did the Heathens without hope.*

* Ier. 31. 16.



Now and acknowledge that it is God that hath taken away thy friend, the pleasure of thine eyes thy Wife, or the like; therfore, as God said to *Ezekiel* in the like case, *Mourne not, nor weepe,*

weepe, neither let thy teares runne downe: ceaſe from ſighing, and make no mourning for the dead (*a*), Murmure not as did the rebellious Iſraelites, when their brethren were taken away (*b*), Kick not againſt the pricke (*c*), reſiſt not God with a ſtiffe and vncircumciſed heart (*d*); but, like an obedient childe, imbrace the ſtroke of thy Father, and kiſſe the rod.

a Ezek. 24, 16. 17.
b Num. 16. 41.
c Acts 9, 5.
d Acts 7. 51.

2 The Saints of God haue been patient ſpectators of the deaths of as neare and deare friends, as any thou haſt parted withall; whoſe patience in this Croſſe, I propound vnto thee to imitate, as *Iames* propounds *Iobs* patience to be imitated in euery Croſſe (*e*). Thus *Adam* and *Eue* ſaw the death of their ſonne *Abel* (*f*). *Noah* the deſtruction of the whole world, by the Deluge (*g*). *Abraham* of *Terah* his Father (*h*), ſo, of his deare Wife *Sarah* (*i*). *Lot*, of his Wife (*k*). *Iſaack*, of his Mother, and of *Abraham* his tender Parents (*l*). *Iacob*, of his father *Iſaack* (*m*), of his beautifull and beloued *Rachel* (*n*). Thus when *Aaron* ſaw his two ſonnes, *Nadab* and *Abihu*, deuoured with fire from the Lord, he held his peace (*o*): *Iob* bleſſed God as well when his children were ſlaine, as his goods imbexelled (*p*), for *Eli* lamented the loſſe of the Arke, rather then the ſlaughter of *Hophni* and *Phinees*; for which his Daughter in-Law alſo was more moued, then for the death of her husband (*q*): *Dauid* more bewayled the ſpirituall death of the ſoules of *Ammon* and *Abſolon*, then the corporall

2

e Iam. 5, 11.
f Gen. 4.
g Gen. 7.
h Gen. 11, 32
i Gen. 23, 2.
k Gen. 19, 26
l Gen. 25. 8, 9.
m Gen. 35, 29.
n Gen. 35. 19
o Leuit. 10, 2, 3.
p Iob 1, 21, 22.
q 1 Sam. 4, 18, 19, 20, 21, 22.

porall deaths of their bodies, they dying in their sinnes of Incest and Treason, (*a*) 2 *Sam. vers.* 14. Lastly, the Virgin *Mary* and *Iohn* the Disciple stood by the Crosse of Christ in his Passion, onely with compassion (*b*), without that outward lamentation which Christ condemned in the Daughters of Ierusalem, and in them, immoderate mourning in all; *Matth.* 27. *vers.* 56. *Luke* 23. *vers.* 28. which particulars, chiefely the last, as *Ambrose* applyed them in this Funerall Oration of *Valentinian* the Emperour, so they must be laide to heart in our application and imitation in euery Funerall.

a *Crimina doluit; non exitu filiorum* Amb.

b *Stantem lego, flentem non lego.* Amb. in orat. funeb.

3 If he dyed in the Faith of Christ, he is translated (like (*t*) *Enoch*) from this life to a better; from this vaile of misery to eternall glory: he is a Citizen of heauen (*u*) an inheritor of a Kingdome. Sorrow not for his triumph, he is gone to possesse a Crowne in Glorification, which was granted him in Predestination, promised him in Vocation.

t Gen. 5.

u Luk. 12. 32

4 He is blessed, being dead in the Lord, *Apoc.* 14.

5 Hee is returned home to his Fathers house; hee is gone to his better friends, euen to the company of innumerable Saints and Angels, and to the Spirits of the inst. *Heb.* 12. 22. 23. *Matth.* 22. 30. *Reuel.* 1. 5 11. *Mat.* 8. *vers.* 11. 1 *Thes.* 4. 17.

6 Hee is inseperably vnited vnto GOD, the

the chiefe and perfect good: Firſt, whom to ſee, is Tranquility: Secondly, whom to reſt in, is Security: thirdly, to enioy, is Felicity. Being incorporated into that Citie: firſt, whoſe King is Verity; ſecondly, the Lawes Charity: thirdly, the Dignities Equitie; fourthly, the Life Eternity; in which he ſhall be ſempeternally bleſſed, ioying in, and inioying: firſt a certaine Security; ſecondly, a ſecure Tranquility; thirdly a ſafe Iocunditie; fourthly, happy eternity; fiftly, and eternall felicity. Auguſtino. Proſper.

7 He is now married vnto his Bridegroome Chriſt, to whom his ſoule was contracted in earth, and the Marriage-feaſt is now ſolemnized in Heauen: now, thy mirth, not thy mourning, becomes a Marriage, *Hoſ* 2.19. *Matth.*22 *Phil.*1.23. *Iohn* 12.26, & 17.24. *Luke* 43.44. *Reu.*7.17. 7

8 Conſider that his Warre-fare is now at an end: his iourney is finiſhed, and his worke is accompliſhed: if GOD had had any more worke for him to haue done, he ſhould haue liued longer: for, as God ſweepes away the wicked, when they are at the height of ſinne, as he did *Er* and *Onan* (*x*), the Sodomites, *Hophni Phinees* and *Abſolon*; ſo the godly in the height of Grace. 8 x Gen. 38.

9 He was here a Pilgrime and a ſtranger, as were the Patriarkes, *Abraham* (y), *Iſaack* (z), *Iacob* (*a*), *Dauid*, and the reſt; now he hath hoyſt vp ſayles, hee is gone home into his owne 9 y Heb.11.9. 10. Chap.13.14 z Gen 47.9. a Pſal.39.12.

Countrey, therefore why shouldest thou grieue at his happy voyage and safe arriuall?

10 Thou hast not lost him *, but left him; he is not dead but departed; nay, (as Christ said of *Iairus* his Daughter, and (*b*) *Lazarus*,) thy Friend, thy Damzell, thy Daughter, be it he, or she, is not dead but sleepeth; and (as (*c*) *Martha* beleeued) there shall be a time when they shall waken. Now, what mother grieues that her vnquiet childe sleepes and takes the rest? many weepe because their Children will not, or cannot sleepe, few because they doe sleepe.

11 He shall be restored vnto thee againe at the Resurrection of the iust, euen in his body (*d*), as his soule is now immediately gone to God, as did the soule of *Lazarus* (*e*), of *Stephen* (*f*), of the penitent Theefe (*g*), yea, of Christ himselfe, where it remaines in ioy (*h*) so the body shall be re-vnited to it againe, participating with it in glory (*i*) vnspeakeable and (*i*) euerlasting. Therefore mourne not excessiuely for him like the Gentiles, the Epicures, and Sadduces that haue no hope of the Resurrection.

12 Though he cannot come vnto thee, as the dead *Dines* desired (*k*), yet ere long thou shalt goe to him, as *Dauid* said of his deceased (*l*) childe; yea, thou shalt in all probability, know him againe, in thy glorification, as *Adam* knew *Eue* in the Creation (*m*), and as *Peter* knew *Moses* and *Elias* (*n*) in Christs Transfiguration.

* *Amici mortui non amissi sed præmissi.* Bern.

b Ioh.11,11,
c Ver.24.

d Psal.17,15 Iob 19,25, Ioh.5.29.
e Luk.16.22.
f Acts 7 69,
g Luk.23. 43, ver.46,
h Mat.25,21 &c.23.
i 1 Cor.2, 9,
i Mat.25.46 Ioh.3 16,36, 1 Thes.4 17. 2 Tim.2.10, 2 Cor.4,17,
k Luk.16,24

l 2 Sam.12, 23.

m Gen.2,23
n Mat.17,4.

ration. Therefore haue patience for his absence, till you meete againe to your more mutuall comfort, as (o) *Iacob* met with *Ioseph* in a better place.

13 His better part is yet liuing, his soule is immortall (p), onely the Cage of the body is broken, and the soule, like a Bird, hath taken wings, and is at rest.

14 His estate is now bettered, and farre more blessed then it was: of a Bond-man being made a Free-man. Freed by death:

First, from sinne (q), to which here he was solde (r) as *Ioseph* (s) was solde to the Ishmaelites.

Secondly, he is freed from the miseries of this life, the punishments of sinne (t), as from a prison, by this Goale-delinery, Death: his paines (u) in this life (x), concluding in the pleasures of the next.

Thirdly, he is free from the Gunne-shot of the world, and from those euils which are foretold in the last times, *Mat.* 24. *Luk.* 21. 25. 26. 1 *Tim.* 4. 1. 2. 2 *Tim.* 3. 1 *ad* 9. *Chap.* 4. *ver.* 3. 4. 2 *Pet* 2. 1, 2. 3.

Fourthly, from the vanity vnder which all the Creatures groane, *Rom.* 8. 20, 21, 22.

Fiftly, besides, he is with triumph and honour recalled from exile and banishment, as was once *Themistocles* amongst the Athenians, and *Iphtah* (y) amongst the Israelites, to receiue dignities in his owne Countrey, from whence

o Gen. 46. 29, 30.

Mors non interitus sed introitus, non obitus sed abitus.

p Ioh. 11, 25, 26.

1
By Death free from Sinne.

q Rom. 6. 7.
r Rom. 7, 14.
s Gen. 37. 28.

2
Earthly misery.

t Rom. 6, 23
u Gen. 3. 16 17, 18, 19
x Lu. 16, 25.

3
Euils of the last times.

4
Vanity.

5
Exile.

y Iudg. 1, 7, 8, 9.

whence his soule came. Now, are any Parents sorry, when their Children, of Bond-men, are infranchized; Printizes, are made Free-men? Is any man grieued that his distressed and disgraced friend is recalled home from Banishment, and that by the King himselfe? Now, this is thy case, if thou take paines to apply it.

z Gen. 3. 19, Heb. 9. vlt.

15 In thy exceeding sorrow thou lamentst what could not be prevented; for he was one of the Sonnes of *Adam* (z), therefore borne to die (a); he could not escape the stroke, as the Swallow by flying. For, the God of Nature now confirmes the Principles of Nature; that whatsoeuer hath motion by generation, must haue a cessation from motion by corruption.

a Pro. 26. 6, *Quod generatur corrumpitur. Quod oritur moritur. Serius aut citius metam properamus ad vnam.*

16 Thy case is not alone, but thou hast millions and thousands, both in the Christian and Heathenish world, saylling at this instant, all along with thee in the Sea of sorrow, driuen with the winds of their owne sighes and sobs, for the like, or greater crosses then thine, bewailing publike and priuate calamities. Therefore if companions in griefe (as the phrase is) mitigate griefe, then let society asswage thy sorrow.

Solamen miseris socios habuisse doloris.

6 Effects of impatience.

17 Thy impatient sorrow (b); first, hurts thy selfe; secondly, preiudiceth thy health; thirdly, consumes thy moysture; fourthly, occasionedly shortens thy life; fiftly, discontents thy friends; sixtly, displeaseth thy God: therefore either moderate it, or leaue it off: or, (which is best of all) turne the streame of it, from a naturall to a spirituall,

b 1 Cor. 7. 16

spirituall, from a carnall to a Christian sorrow for thy speciall sins, which is that godly sorrow (c) commanded of God (d) practised by the Saints, (e) causing repentance vnto saluation, neuer to be repented of.

Thy extreame sorrow for the dead is as fruitlesse as faithlesse, as vnprofitable to the dead, or to the liuing, to others and thy selfe, as vnpleasant: therefore let *Dauids* considerations when his Childe was dead, be thy directions, 2 *Sam.* 12 22.23.

The Lord is still liuing, who is thy Head, thy Husband, thy Father, thy Mother, thy Brother thy sister, all in all vnto thee, if thou heareſt him, beleeueſt in him, and obeyeſt (f) him: therefore, as *Dauid* in another extreamity, comfort thy selfe in the Lord (g) thy God: happy is he that is ready to leaue all for Christs sake (h), that can say with one of the Ancients (i) *My God and all things*: my God, my Guide, my Rocke, my Defence, my Saluation (k), therefore that loue which thou diddeſt beare to them that are gone, sequeſtrate it from the dead, and reflexe it vpon God: there is danger in our earthly loue, whether naturall to our Childe, coniugall to our marriage Mate, or morrall to our Friend: in which wee may soone offend, in the defect of too little, or in exceſſe of too much. For which cause, God being a (l) Iealous God, and not enduring that our hearts (m) should be set on any thing in loving

c Ioel 2.12, 13, v. 17.
d 1 Sam. 7. 6.
Esay 38.3, Mark. 9 24, Mat. 26.75. Luk. 7.
e 2 Cor. 7, 10, 11.
f Luk 8.21,
g 1 Sam. 30 6.
h Mat 10. 37 30, 38. 39.
i Deus meus & omnia.
k Psal. 18.1,
l Exod. 20.
m Pro. 4 23

uing it, too much ouer, or aboue, or besides, or equall with himselfe, oft depriues vs of our loued Idols. Therefore he hath croſt the loues of his deareſt Saints in this kinde: of two Wiues *Iacobs Rachel* dies, which he loued aboue *Leah* (*n*), of twelue ſonnes, *Iacobs Ioſeph* is ſolde, his dearling, more then the reſt (*o*); of many Children, *Dauids Abſolon* and *Adoniah* (*p*), whom he moſt pampered, ſooneſt periſh; of all *Dauids* Friends he ſooneſt ſorrowes for his beſt Friend, his ſelfe-ſoule *Ionathan*. Thus perhaps it is with thee: thine owne (*q*) Sheepe from thine owne boſome, thy Turtle-Doue, thy louing Hinde, thy Wife, the faireſt male-Lambe in the Folds, thy Heyre and eldeſt Sonne, thy ſtrength thy *Reuben*, or thy Friend, thy ſecond-ſelfe, is taken from thee; perhaps thy heart was more vpon them then vpon God, therefore God hath taken away the occaſion of thy Idolatry.

n Gen. 29. 30 Chr. 35. v 48

o Gen. 37. 4. v. 23. 24. Ch. 39.

p 1 Kin. 1. 6,

q 2 Sam. 12. 3.

Then there is danger in earthly loue, but there is no danger in louing, ouerlouing, our louing God. The ſpeech was as ſeaſoned, as the heart was ſanctified, which I once heard of a young Gentlewoman; *Lord, thou haſt deprined me* (quoth ſhe) *of my deare Husband, of mine onely Sonne, whom I loued too dearely. I ſee now thou wouldeſt haue my whole loue, thy ſelfe: Lord, take it al, thou ſhalt haue it, thou art worthy of it, it is too little for thee.*

20 Laſtly, thinke with thy ſelfe, that if thoſe

to Heauen

thoſe whome thou bewayleſt were ſenſible and capable of thy immoderatenes in this kinde (as they are not) they would ſay vnto thee as God ſaide to (r) *Rachel*, and Chriſt to (ſ) *Iairus*, and to the (t) Widdow of *Nain*, lamenting their Children, *Weepe not*: nay, as hee ſaid to the bewaylers of his Paſſion (u) *Weepe not for mee, but weepe for your ſelues*: I am well, your caſe is worſe; I haue conquered you are ſtill fighting; I am in the Hauen, you are fluctuate on the Sea: and therefore as it would be a meanes to reſtraine the Papiſts Idolatrie in praying to Saints and Angels, if they had but eyes to ſee how they inforce vpon them this Idolatrous worſhip, which them ſelues haue (x) prohibited, and directed vnto God: ſo leaue thy ſorrowing, till thou conſider how litrle notice they take of it, how little they deſire it, or delight in it, for whom thou ſorroweſt: being to no more purpoſe, then to pray to the dead, or for the dead, which is groſſe ſuperſtition. This made euen *Ennius* the Heathen Poet, forbid that any ſhould weepe for him after his death: which, *Solon* and others ambitiouſly haue deſired.

r Ier. 31. 16.
ſ Luk. 8. 59.
t Luk. 7. 13.
u Luk. 23. 28.
x Acts 14. v 12. 13. 14. 15. Apoc. 19. 10 Reu. 14. 7. Acts 10. 25 26.

Other Motiues might be vrged, to moue thee to moderation in this poynt; yet I would not ſo reforme this abuſe in the exceſſe, as though I condemned the meane in mourning this were to runne from one extreame to another: let this therefore concluſiuely determine

A Meane in mourning.

for

for thy iudgement, and direct thy practise, that it is lawfull to deplore the departure of the dead; as the (*y*) Ægyptians lamented *Iacob* seauentie dayes, and his Children seauen dayes; as (*z*) *Abraham* mourned for *Sarah*, the (*a*) Israelites for *Moses*, for (*b*) *Aaron*, for (*c*) *Iosias*, for (*d*) *Samuel* (*e*), *Dauid*, for *Absolon*, for (*f*) *Ionathan*, for *Abner*, the faithfull for *Steuen*, the women for *Dorcas*, &c. yea, the very cruell Scythians, Hircamans, Sabeans, the sauage Indians, Lothopagians, &c. howsoeuer they be not so curious in burying their dead as we: some casting them on dunghils, some vnto Dogges, some into the Sea, some into the fire, &c. yet they shew some motion and mourning for them. Then, if Iewes and Pagans mourne; why not Christians? And indeed as it is a curse to the wicked, as it was to *Ieconiah*, that none shall say, alas for them, when they are dead (*g*), so the godly ought to be lamented: First, because they did so much good in their places (*h*), Secondly, because the world was bettered and blessed by them (*i*). Thirdly, wee may feare some Iudgements after their departure (*k*). Fourthly, because the wicked will be more ready to sinne, and there are fewer left to pray for the wicked, and to stand in the gap as did *Abraham*, *Moses*, and *Phineas*. Fiftly, because they were worthy lights and ornaments in the Church or common wealth where they liued

y Gen. 50, v. 3, v. 10
z Gen. 23, 2
a Deut. 34, 8
b Numb. 20 29.
c 2 Chro. 35 24,
d 1 Sam. 25, 1
e 2 Sam. 18, 33,
f 2 Sam 1, 11, 12,
g Ier. 22, 18.
h Acts 9, 39,
i Pro 11, 11
k Esay 58, 2.

liued (*l*), as was *Ioſias*, for which cauſe we may euen weare mourning apparrell to expreſſe our ſorrow. So the wicked to, may be bewailed; becauſe, for ought we know, they are gone downe into the bottomleſſe pit of perdition, the place for wicked men (*m*), the place whither (*n*) *Corah* and *Dathan*, and (*o*), *Iudas*, and (*p*) *Abſolon* went vnto, for ought that is to the contrary: yet we muſt mourne in that meane: Firſt, thot wee diſcouer not our owne ſelfe-loue, becauſe we haue loſt ſom good by them: Secondly, nor hypocriſie, in ſeeming to mourne: Thirdly, nor diſtruſt, as though there were no reſurrection (*q*): Fouthly, nor exceſſe, knowing that they are but gone a Iourney, and wee ſhall quickley ouertake them: not for euer ſent away from vs, but for a time ſent before vs.

l Lam. 4, 20

m Pſal. 9, 17.
n Num. 16, 33
o Acts 1, 25
p 2 Sam. 18, 33

q 1 Theſ. 4

CHAP. II.

Comforts againſt the Croſſe of ſickneſſe and diſeaſes however intollerable and incurable.

BEcauſe Sickneſſe and Diſeaſes, which diſtreſſe and diſtemper euery part and power of the whole man, are very burthēſom to the fleſh: as, beſides their preſēt paines, being the Heraulds & fore-runners of death, tending to the diſſolution of Nature, let theſe Conſi-

Considerations be so many Cordials and spirituall lenitiues, to mitigate and asswage the extremities or permanencie of thy dolours in eyther kinde: For, *misery commeth not out of the dust, neyther doth affliction spring from the Earth, Iob. 5.6.*

1 Comfort.

1 Consider that this visitation is the message of the Almightie God: it comes not by chance or Fortune, colds, surfetings, sweatings, &c. are but the meanes, Gods hand throwes this stone at thee, for it was hee that smit (*a*) *Pharaoh*, and the Ægyptians, and the (*b*) Philistines, &c. and cast (*c*) *Ezekias* vpon his sicke couch. Therefore storme not, murmer not, hee hath sent it, and who hath resisted his will? *Rom. 9.19.*

a Exod. 7, Exod. 8.
b 1 Sam. 5, 9
c Esay 38,

2 Comfort Eph. 2.4, Exod. 34.6 Ioel 2,13 Ionas 4.2 Heb. 12.7 1 Cor. 10

2 Consider the nature of this God, vnder whose hand thou groanest; that hee is rich in mercy, of tender compassion, abundant in goodnesse and truth, and loueth thee in his Christ, correcting thee of loue as a Father, not punishing thee as a Iudge: for though these sufferings be Plagues to the wicked, as were the plagues of Ægypt, of Sodome, and of Moab. yet to thee and all the Elect in Christ they are but fatherly chastisements.

3 Comfort Gods purpose in visiting.

3 Consider Gods gracious ends and purposes in these thy visitations.

First, to draw thee to the sight and sence of thy (*d*) sinnes the cause of this effect; that so repenting of them, thy soules sickenesse may be cured.

d Iohn 5,14.

Second-

Secondly, thou art iudged in this kinde, and chaſtened of the Lord, that thou ſhouldeſt not be condemned with the world, *1. Cor.* 11. 32. 2

Thirdly, to breake and pull downe the pride of thy heart, a ſinne which the Lord abhorres and deteſts, both in the wicked, as hee did in *Herod* (*e*), and in his owne children, as in *Ezekias* (*f*), for which cauſe hee brings downe thy heart through this heauineſſe, becauſe thou haſt rebelled againſt the word of the Lord, *Pſal.107.v.11.12.* 3

e Acts.12
f 2 Chroni. 32.25.

Fourthly, to try thy Faith and Patience, whether thou wilt kiſſe his rod, and cleaue to him in aduerſitie as thou promiſeſt in proſperitie; for, God delights to try his like gold in the fire; as a Maſter tryes the fidelitie of his Seruant, and a Father the obedience of his Childe: and therefore according to the ſinceritie and meaſure of our graces in this life (as we ſee in Gods proceedings with *Abraham*, *Iob*, *Dauid*, yea Chriſt himſelfe) ſhall our tryals and our afflictions be, both inward and outward. 4

Fiftly, to ſhake off thy carnall ſecuritie: for proſperitie makes thee forget God, as did the Iſraelites, *Manaſſes* (*g*), *Dauid*, *&c.* but this viſitation driues thee home by weeping Croſſe to thy Father, as it did them and the prodigall Childe, *Luke* 15. 5

g Pſal. 30.6.

4 Remember that thou worthily deſerueſt this

this Crosse of sickneſſe, as a punishment for thy ſinnes, the ſinnes of thy youth and of thy age, omiſſiue and commiſſiue: ſinne being the cauſe and originall of all diſeaſes (*f*), Agues Feauers, Conſumptions, Plague-ſores, Leproſies, and the like, Therefore as God from time to time hath viſited the ſinnes of others, both of the reghteous and the reprobates, ſo hee hath found out thee: he that punished the Iſraelites with diuers and ſundry Plagues, for (*f*) rebelling againſt *Moſes* and *Aaron*, and for (*g*) murmuring againſt God, hee that plagued (*h*) *Pharaoh* with Frogs, Lice Bloud, Death of the firſt borne, and Drownings, for contempt of God, hardneſſe of heart, and oppreſſion of his people. Hee that ſmit the (*i*) Philiſtines with Emrods in their ſecret parts, for their abuſe of the Arke: King (*k*) *Vzziah* with Leproſie, for abuſing the Prieſts Office: *Gehezi*, for his (*l*) Couetouſneſſe: the (*m*) Bethſhamites with death, for prying into the Arke, the (*n*) Corinthians with ſickneſſe and death, for profaning the Lords Supper (*o*): *Aſa* with diſeaſes in his feete, for impriſoning the Prophet: (*p*) *Domitian* (*q*), *Hadrian* (*r*), *Valerian*, *Dioclesian*, *Maximinus*, *Iulian*, *Aurelian*, *Arnolphus*, *Antiochus*, *Herod*, and others, with incurable diſeaſes and death it ſelfe (*ſ*), for their pride, blaſphemie, perſecutions of his Children, and the like ſins: *Cerinthus*, *Arrius*, and others

within

f Leuit. 26, 14, 15, 16
Iohn 5. 14

f Num 16, 49
g Num. 24 3, 12
h Exo. ch. 8, Ch. 9. Ch. 10 ch. 22, &c. 14
i 1 Sam. 5, 9.
k 2 Chron. 26. 19
l 2 Kin. 5. 27
m 1 Sam 6, 19
n 1 Cor. 11, 33
o 2 Chr. 16. 10, 11, 12
p Sueton.
q Spart, lib. 2. ch. 12
r Euſeb. lib. 7. cap. 3
ſ Ruffinus Niceph &c.

within the Church, with sodaine Iudgements for their blasphemous Heresies; nay, euen his owne people with the plague of threescore and ten thousand men, for the mistrust of *Dauid* his Seruant (*t*), that God which neuer suffered sinne to goe vnpunished in Iustice, if it were not pardoned in Mercy: he that sees no iniquitie in *Iacob* (*u*), nor no sinne in Israel, in couering the transgressions of his children (*x*), and remitting the eternall punishment to the penitent in respect of their soules: yet there are causes sufficient for him, some secret, some reuealed: first, both in respect of God: secondly, of his Church: thirdly, of the wicked: and fourthly, of thy selfe; that he should exercise thee with temporall afflictions here, as he did *Dauid* (*y*) as with sicknesse, diseases, &c. Therefore, as the Israelites found out *Achan* the Theefe (*z*), the cause of their plague; the Mariners, *Ionas* (*a*), the cause of their storme, whom they punished condignely: so find thou out by a diligent search, thy *Achan*, thy *Ionas*, thy speciall sinne, which occasions this blast and storme of sickenesse: put *Achan* to death, crucifie that sin, cast *Ionas* into the Sea, drown it, or wash it in a flood of teares, as did *Peter* (*b*), and *Ezekias* (*c*), and CHRIST will wash thy wounds with his blood, he will recouer thy soule and restore thy sicke body, if it be good for thee, or renue thy state in a heauenly mansion prouided for thee (*d*). Depend vpon God for the issue,

t 2 Sam. 24.
u Numb. 23. 21.
x Psal. 32. 1. 2
y 2 Sam. 12. 10. 11.
z Iosh. 7. 24.
a Ion. 1. 15.
b Zeph. 2. 1.
c Mat. 26.
d Esay. 38. 3.

haue recourse vnto him by Faith, in the first place: looke vpon the brazen Serpent as soone as euer thou art wounded (*e*), and thou shalt be healed and helped; either thou shalt be deliuered from this crosse, as was *Ezekias* (*f*); or haue patience to endure it, as had *Iob*; or a happy issue in it, as had *Dauid*: but runne not in the first place, to the Physitian, with *Asa* (*b*), nor to Charmers, Witches, and Coniurers, as did *Ahazia*, to *Baalzebub* the god of Ekron (*i*), as *Saul* to the Witch of Endor, least thou perish as he did, least thou pay the Diuell thy soule as our ignorant superstitious people doe, for curing thy body, the wages that he requires, least thy medicine be worse then thy disease; but *Returne vnto the Lord, he hath spoiled thee, and he will heale thee, he hath wounded thee, and he will binde thee vp*, *Hos.* 6. 1.

e Ioh. 14. 23
f Num. 21.
Iob. 3. 14. 15.
g Esa. 38. 21. 22.
b 1 Chro. 16. 12.
i 2 Kings 1. 3

5 Comforts

5 God inflicts lesse vpon thee then thy sinnes deserue, though thy paine be great: for as we are all by nature sinfull (*k*). Corrupt and abominable, and gone out of the way (*l*), all offending in many things (*m*), so he might condignely pay thee the wages of thy sinnes death damnation, Hell fire (*n*), for indeed it is the mercy of GOD, that we are not *vtterly consumed*, because *his compassions faile not*, *Lament.* 3. 22. 23. *He hath not dealt with thee after thy sinnes nor rewarded thee after thine iniquity*, *Psalme* 103. *verse* 10.

k Psal. 51. 4.
l Psal. 14. 3. Psal. 53.
m Iam. 2. 3.
n Rom 6. 23 Rom. 21. 8.

6 Comfort.

6 God afflicts thee not so much as he might and

could

could: for, as that hast sinned in euery part, in thy tongue, in thy head, thy eyes, thy feete (p), as euery member hath been made a weapon of vnrighteous to fight against God (q), so he could racke and rent, torture and torment thee in euery member: euen as he will deale with the rebrobates in hell. Doth thy head ake with the Shunamites childe (r), hee could make thy heart ake to; he could scorch thy tongue, like the rich Glutton (s), burne thee within thy bowels, as he did *Antiochus*, &c. Is one member distressed? he could smite thee with boyles from the crowne of the head to the sole of thy foote, as he did *Iob*, *Iob* 2.7. Therefore it is kindnesse to punish one part, when all haue offended.

7 The Saints and Seruants of God haue indured greater extremities, then as yet thou wast euer inured into: thou hast heard as of the patience, so of the paines of *Iob*, thou hast not felt a Fleas biting in respect of him, and yet there was peace to him at the last (u). Looke vpon the Patients of Christ, that heauenly Physitian, in the Gospel, one good woman troubled with an issue of blood twelue yeeres long, which had spent all shee had vpon the Physitians, yet at last cured. An other woman vexed with a spirit (y) of infirmity, eight and fifty yeeres, that was bowed together, and could not lift vp her selfe in any wise, yet loosed by Christ from her disease. A man that was diseased eight and

to Heauen.

p Rom.3.13 14,15.

q Rom.6 13

r 2 Kin.4.18

s Luk.16.24.

7 Comforts

u Iob 42.17.

x Luk.8.43. 44.

y Luke 13. 11,12,13.

thirty yeares, lying at the poole of (z) Bethesda, yet at the voyce of Christ rose vp, tooke vp his bed and walked.

How long, thinke you, was *Lazarus* pined with hunger, wanting crummes; payned with vlcers, wanting comforts; reiected of men, his best Physicke the Dogs tongues; ere hee were carryed by the Angels into Heauen (a). I might instance the Creeple that was lame from his mothers wombe, that sate at the gate of *Salomons* Temple, called *Beautifull* (b); and in that other impotent Creeple at Lystra, which were both of them healed and helped: the one by *Peter* and *Iohn* (c); the other by *Paul* and *Barnabas* (d). In *Æneas* that kept his couch eight yeares, sicke of the Palsie, yet in the name of Christ made whole (e). In him that was blinde from his birth. In those two blind men that cried after Christ (f). All which by faith, receiued their sight from him that is the light of the world. So, in those whose Sons and Daughters were dispossessed of those tormenting Spirits, wherewith from their Cradles, they were possessed (g); with all the rest of the halt, blinde, dumbe, maymed, &c. that were cast downe at Iesus his feete, and healed (h). If I should set before you in order, *Dauids* sufferings in this kinde, you would wonder; who though hee were a King, a Priest, & a Prophet, a man after Gods owne heart, yet indured *diras & diras*, hard and harsh pressures: God so tempered his

z Ioh 5.5,6, 7,8.

a Luke 16

b Acts 3.2, ver.6.

c Acts 14.v. 8,9,10.

d Acts 9. 33.34

e Ioh.9.6,7 Ioh 9 2

f Mat.9.27 Mat 9.29

g Mat.9.32, & 25. Luke 9 42 Mat.15 22

h Mat.15. 30,31.

his cup, that he occasionedly cries out, that by reason of his outward and inward sorrowes, there was no health in his flesh, no rest in his bones, his wounds stincking through corruptnesse, his loynes filled with sore diseases, no sound part in his body, his flesh trembling within him, and the terrors of death comming about him, his heart panting, his eies dimmed, his strength failing; euery way so perplexed, that his extremities cause him not onely to cry and call, complaine and groane, but euen to roare and bellow out, (like an Oxe pricked) in the bitternesse of his soule (*i*), yet for all that, so freed, so comforted after, that his heart was filled with ioy, and his mouth with laughter; that he broke foorth into prayses vnto his God, with ioyfull Songs for his deliuerance. Apply this Mithridate of these examples to thine owne ruptures. Did not the Lord loue those whom he so visited as well as hee loueth thee? Did he release those, and can he not release and releeue thee? *Is the Lords hand shortned, that he cannot helpe? or his eare heauy, that he will not heare?* Esay 59 1. &c.

i Psal. 55. 4, 5 Psal. 38. 2, 3 4, 5, 6, 7, &c.

8 Thy dolours are nothing if they be compared with the sufferings and Passion of Christ the (*k*) Messias, neither in their vehemency or continuation; all his whole life, from his Cradle in Bethlem, to his Crosse in Golgotha, being a dying life, or a liuing death; exposed to the malice, madnes, opprobries, and calumnies

8 Comfort.

k Psal. 22. *k* Esay 35

of his enemies, *Herod*, and Herodians, Scribes, Pharisies, Sadduces, Iewes, *Iudas*; to, first, Pouerty, Hunger; secondly, Thirst, Wearinesse, &c. which miserable life was concluded with such a death, so ignominious(*t*), for the shame of it, so dolorous; first both in respect of paines of body, by the Nailes and Thornes, in the sinewye parts of the body; secondly, and of griefes of mind, for the ingratitude of the Iewes, the treason of *Iudas*, the faintnesse of his Disciples; thirdly, and of the tortures of the soule, in the apprehension of the wrath of his Father, that in his entrance into it, he sweat water and blood in the Garden; in the vndergoing of it, he cryed, *My God, my God, why hast thou forsaken me!* All concurring together, make such a confluence of sorrowes, that thy greatest paines are but pleasures and refreshings: nay, the sufferings of all the Martyres; first *Stephen*, *Iohn Baptist*; secondly, *Iames*; thirdly, *Peter*, *Paul*, *Lawrence* &c. and the rest, doe not poyze and paralell it in the least particulars. Now, canst thou grudge against thy God, for afflicting thee deseruedly, that art nocent, being his Sonne by Adoption, when he imposed so much vpon his own Sonne by Nature, being innocent, only made surine for thee *Rom.4.ver.25.*

t Phil.2,8.

9 By these sufferings thou art made conformable to the image of Christ (*u*), who by many tribulations entred into glory (*x*). It is vnseemely for the members to goe one way when the head

9 Comfort, *u* Rom.8.29 *x* Luk 24.26. *Non debent sub spinoso capite membra esse mollia.*

head goes another; if thou beest a part of Christs body, then a head of thornes must haue pricked members.

10 There is no griefe so great, but the Lord can, and will in his due time, ease and relieue thee, as he hath promised (*y*); yea, from thy most grieuous diseases (*z*). For, when did any of the Lords children cry vnto him, but hee heard and holpe them (*a*). God is able to helpe, he will helpe, he knows how to deliuer his out of euery tentation, and will deliuer them. *Esay* 5.2. *Esay* 59.1. 2 *Pet.* 2.9.

11 Christ thy high Priest is touched with a fellow-feeling of thine infirmities, hauing had experience of them, in thine owne nature. *Heb.* 4.15.16.

12 This sickenesse of thine is the Herauld and Summoner of thy death, the warning-peece of thy departing: it is needfull that this earthly house of thine, thy terrestriall Tabernacle be pulled downe piece-meale, by sicknesse, that thou maist be cloathed with a better house from heauen. 2 *Cor.* 5.1.

13 This thy sickenesse is an excellent Tutor to catechize and instruct thee in the Schoole of Christianity, it reades (as it were) a Diuinity Lecture vnto thee in Christs owne Colledge; first, of the (*a*) fall of *Adam*; secondly, the miseries of man in life; thirdly, his mortality in death; fourthly the desert of sinne; fiftly, thine owne wretchednesse and vnworthinesse; sixtly,

to Heauen.

10 Comfort.

y Psal. 50.15
z Exo. 15.20 Psal. 34.18.
a Psal. 107.13. 16.

11 Comfort

12 Comfort

13 Comfort

a Gen. 3.18. 19.

thy corruptions originall; 7. thy transgressions actuall; 8. the vilenesse of man; 9. the Equitie, Iustice, Maiestie, Mercy, Goodnesse, and greatnesse of Almightie God: besides, it fits and prepares thee for a better life.

14 Comfort. 14 Remember how many grosse and raging sinnes this thy sickenesse hath cured, or, at least, curbed in thee, besides those which it hath restrained? how hath it quenched in thee the fire of Lust? how hath it pulled downe the head of Pride? how hath it brideled thy Anger? how restained thy Malice? how dammed vp the streame of inordinate passions? of head-strong lust-full, luxurious, couetous, and carnall affections? For, to whom sicknesse is sanctified, it is Physicall to the soule, as medicines are to the body: thy soule is sicke of the Lethargie of sinne, scorcht with Lust, inflamed with the burning Feauer of Concupiscence, distempered with the cold palsie of Couetousnesse, coldnesse of Zeale, tympanie of Pride, swelling of Æmulation, with a number of such like infirmities. Now, as Physicke is vngratefull to the Patient, yet wholesome; so is sickenesse to thy body: but take in patiently, because God thy Physitian prescribes it for good ends.

Quod medicina corpori, hoc morbus animæ.

15 Comfort 15 As this thy sickenesse cures many sinnes, so causatiuly and occasionedly, it preuents many to which thy nature is inclined. How many doe liue, and lye, and snort in sinne, soyling their soules with all manner of pollutions, that it were

were better for them to be sicke in their beds? How many profane (a) *Esaue's*, (b) prodigall young men loose Libertines, like (c) Horses, are neighing after their neighbours Wiues? like (d) *Salomons* Foole, are watching the twilight to sleepe in the house of the strange woman; following (e) her (like an Oxe to the slaughter,) to the very Chamber of Death? How (f) many are drinking daily in the Ale-houses, hell-houses or Tauernes; in their Germaine healths, following the sinnes of (g) Sodome, Idlenesse, and fulnesse of bread, and fulnesse of drinke too, like Epicures and Belly-gods till they breake out into all excesse of Riot, Blasphemies, Oathes, Beastialities Swaggerings Swearings, Raylings Reuilings (h), Fightings, & Bloud-sheds; whose states were better to haue sober soules in sicke bodies, then to haue defiled and damned soules in such pampered bodies, (i) that are strong to drinke wine, & to poure in new wine, till they be inflamed? How many are scraping & scrawling, and scratching for this earth, in which they wroote and digge like Moales and Swine, till they open a pit from which they leape into Hell, selling their soules for the Mammon of iniquitie like (k) *Iudas* and *Demas*; whose bodies if they were more sickely, perhaps their soules would be more healthy and holy, and their estate more happy? How many Country-men ride and runne, like mad men, vp and downe to the Citie, and in the Citie, for the traine of life,

a Heb. 12.
b Luke. 15.
c Ier. 5. 8.
d Pro. 7. 7.
e Verse. 22.
f Verse. 27.
g Ezek. 16.
h Pro. 23. 29
i Esay. 5. 11
k Mat. 26. 1

life, from the Innes of Court to Westminster, not sparing the very Saboth, to effect their couetous or malicious plots against their neighbours, who were safer at home, sicke in their beds, then heere to imploy their strong bodyes and politique pates in the Diuels Office, to be accusers and tormenters of their Brethren?

The Whore that hunts for the precious soule of a man; the Theefe, that waytes like a Lyon in his Denne, to catch his pray; the Vsurer, that bites to the bones, and deuoures the flesh; the (*l*) Gamester, that holds a false Plough; the Player and the Pander, and all the rest of Sathans Factors, that exchange his sinnes for soules, liuing in vnlawfull callings, vpon the sinnes of the people; how much better had it beene for them that their Mothers wombes had beene their perpetuall beds and graues, or that they were all their life time imprisoned in their priuate Chambers, tyed to their couches with the cords of sickneſſe, then to runne head-long in such courses to hell strong and liuely, where they shall be chained and pained eternally in the bottomlesse pit.

l Pro. 21. 17.

Besides, how many abuse their outward members and sences in the seruice of sinne and Sathan, whose case would be easier in iudgement, if they had neuer had them, or by diseases were depriued of them? The vnchast

Eye

Eye that lusts after a woman, the window that lets lust into thee, were it not beter pluckt out? Oh that *Sampson*, *Sichem*, *Potiphers* wife, and *Dauid*, had beene blinde then when they beheld those beauties that were their banes in those whose feete are ready to shed bloud, swift to euill (as *Hazael*) speedy to runne to sinne; how good were it for them to be lame? those that haue hands to perpetrate mischiefe, were better their hands were withered like *Ieroboams*. Oh what a blessing were it to bee dumbe, to those whose tongues being set on fire on hell are a world of wickednesse, polluting eyther the Name, the Word, & workes of God, by oathes and blasphemies, so obliging their guilty soules to condemnation and swift vengeance: 2. or the good name of their neighbours by slanders and calumnities: 3. or their chastities, by filthy and rotten speeches?

How much better were it for our riotous Libertines and licentious Gentlemen that liue here like the Athenians, to doe nothing else but heare or see, or tell new things, to be deafe without eares, then to drinke in daily such deadly infection through that sense as the Spunge suckes water, from soule-poysoning Playes.

Now, how mercifull is God to thee, not onely by this crosse to mortifie sinne in the inward affection; but to restraine and refraine

to Heauen

fraine thee from the very outward action.

16 Comfort. 16 This thy sickenesse it glorifies God, it tends to the glory of God: thou art not punished because God hates thee aboue others: for, those vpon whom the Tower of Siloh fell, were no greater sinners (*m*) then the rest. Neyther did thou or thy Parents (perhaps) sinne aboue others, as Christ said of the blind man (*n*), but that the glory of God might appeare; both the glory of his power and free-will in creating (*o*) thee so, as also the glory of his might and his mercy in curing thee: for, so all the miraculous cures that the Lord wrought in the old or new Testament, did tend to his owne glory. both in the thankefull gratulations of his Saints for them, as in their ioyfull promulgations and declarations of them, Thus *Dauid*, and (*m*) *Ezekias*, in their Eucharisticall Hymnes, and Songs of deliuerance, after their sickenesse (*n*); *Naaman* his acknowledgement and confession of the true God of Israell; the sicke of the Palsie healed, the blind man cured, the Centurions Seruant recouered, the Samarian cleansed, confessing ther sinnes, proclaming Christs mercies, and diuulging the Miracles, were Instruments of Gods glory.

m Luk.13.1.2.3.

n Iohn. 9.3.

o Esay,45.6.9. Eld.4.

m Esay 38.9.10.&c.

n 2.Kin.5.15 Iohn.9.17. Matth 8. Luke.17.16

17 Comfort. 17 These thy Maladies are no arguments that God hates thee; for, in this nature, or some other, God chasteneth euery Sonne whome he receiueth. None euer, eyther Patri-

arkes

to Heauen.

arkes, Prophets or Apostles went to heauen out of the Crosse way, by which Christ (o) himselfe went to glory. Therefore as Christ to shew his loue, pitie, and compassion to the diseased and distressed, inuited the halt, blind and lame to his great Supper; & wils others to inuite them to their feasts, so hee himselfe will accept them in his kingdome, as he did *Lazarus*.

(o) Matth. 22.

These Cordials may be applyed to euery ordinary visitation, but if thy paines be permanent, and thy dolours extreame and durable, yet thus reuiue thy fainting spirits, strengthen thy selfe by these Meditations.

18 THat at furthest they can but continue this short and transitory course of this life, they shall expire with death: thy dayes flye as fast as the Bird in the ayre: the Ship in the Sea, the Arrow out of a Bow, or the swiftest things in Nature. Now, thy Diseases are designed within the limits of this briefe and brittle life: they haue their date in thy death; at which time they bid thee adiew, neuer to returne, but ioyes to succeede.

18 Comfort

19 Secondly, they are nothing in comparison of those pure, Coelestiall, blessed, and eternall

19 Comfort

eternall ioyes in Heauen, which we haue before mentioned, as they are in the Word reuealed; so sweet so great, that all the Arithmeticians in the world cannot number them, nor all the Geomatritians measure them, nor all the Logitians define them, nor the tongues of Men and Angels describe them; nay, if I were all tongue, as Saint *Iohn* was all voyce, I could not expresse them, as thou shalt experimentally feele them, after thy paynes haue here their period, when thy warfare is accomplished: therefore endure this rod for a time, since thou art an an Heyre for euer.

20 Thou art freed surely by Faith in Christ from eternall death and the paines of hell: which are feareful in respect of the place, horrible in all the diuersities of punishments, painefull in the varietie of Plagues, ineffable, invtrerable, endlesse and infinite in the continuation of time: blesse God for this exemption, for this redemption

CHAP.

CHAP. III.

Comforts against the vnkindenesse of mercilesse friends.

Obiection.

OH, but this addes griefe to thy paynes, that thy Friends are vnkinde vnto thee in this thy distresse; and thou art destitute of comforters, none compassionates thy extremities.

Answ. 1 This must not seeme strange vnto thee: thy case is not singular in this kind but vsuall and ordinary. Friends, like Swallowes, sing and make merry with thee, lodge and lye with thee in the Summer of prosperitie: but take their sodaine and farre flight in the Winter of aduersitie: it made the wise Heathen exclame, *Oh friends no friends.*

2 The Saints haue had this measure. Did not good *Iob* find his three friends miserable comforters in his greatest exigents? Was there any more comfort in them (*a*), then water in a stone, or oyle in a flint: they were as a brooke dryed vp. *Dauid* had some experience in this case, when by reason of *Sauls* persecution, euen his Father, his mother and Brethren so

(*a*) Iob 5.13, 14.15.16.17 26.27.

so farre forlooke him, his companion that ate meat with him, was so treacherous to him, that hee was left as destitute of true friends, as the naked Bird of feathers: his friends few, his enemies many, *Psal.69.v.8 ver.21. Psal.22. 12. Psal 25.17 18. Psal 69 4.*

3 Christ himselfe was reiected not onely of *Herod* and his Courtiers (*b*), of the Scribes and Phatisies, &c. but euen maliced of his owne Brethren (*c*), yea, forsaken of many of his Disciples together (*d*) of all in his Passion except *Iohn* (*e*), denied of *Peter* (*f*), betrayed of *Iudas*, &c. *Mat.26 49.*

3
b Luke 23.11
c Iohn 7.3 4
d Ioh. 6.66.
e Mat 14.50
f Luke 22.57 58.

4 There is vsualy hatred amongst the neareſt friends by nature euen in prosperous estate, much more in distresse: thus *Caine* hates his Brother *Abel* (*g*), *Ismael* persecutes *Isaacke* (*h*) *Esau*, *Iacob* (*i*), *Cham* mockes *Noah* (*k*), when the old man was ouer-seene in Wine; *Michol* (*l*) mocks *Dauid* ouer-spent in zeale; and *Iobs* breath did smell distastfully, euen to the Wife of his owne bosome.

4
See Psal.22. 6,7.8. 12,13 14.
Psal.69 21. 22.
applyed to Christ,
g Gen.4.8.
h Gen.4.19.
i Gen.27,41.

5 Though the arme of flesh, and thy carnall friends forsake thee, yet God, will not reiect (*m*) thee, hee careth for thy soule, his loue is more constant and continuall: the Lord will neuer despise thee, nor fayle thee, if thou beest of an humble and contrite heart; but Christ and his Father will come in vnto thee, and dwell with thee, if thou heareſt his voyce and openeſt the dore of thy heart, to entertain

5
k Gen. 9.22
l 2 Sam.6. 20.
m Psal.9.10 Psal.51.17

and

and retaine them. Ponder these places, and chew the cud vpon these promises, *Esay* 66. 2. & 57.15. *Psal.*51. 17. *Reu.*3.20. *Iohn* 14.23. yea, he hath sworne that he wil neuer faile thee, nor forsake thee (*n*). Thus when Christs friends and fauourites (*o*), either sleep to flye: or faint, an Angell comes to comfort him from heauen: so when he was alone in the wildernesse (*p*). This is *Dauids* comfort, let it be thine, though Father and Mother forsake thee, yet the Lord taketh thee vp (*q*). Hee is thy GOD and thy saluation (*r*). Therefore liue by faith, *Hab.* 2.4. *Heb.*10.38.

n Iosh.1.5. Heb.13.6.
o Luk.22. 43,46.
p Mat.4.11.
q Psal.27.10.
r Psal.18.1.

6 If thy friends haue receiued kindnesse of thee before-time, and now they forget thee, which grieues thee the more.

First, examine thine heart whether thou hast not first been by committing and continuing such and such sinnes: vnthankfull and vnkinde to thy God, after so many sinnes pardoned, so many mercies receiued, so many comforts renued, so many crosses removed, &c.

Secondly, Gods dearest ones haue been more stung with this viperous generation then euer thou wast, as Christ with *Iudas*, a Disciple, a Diuell a Viper in his owne bosome. *Pharaohs* Butler was vngratefull and vnmindefull of *Ioseph* and his affliction, euen after his restitution: the Israelites of *Gideon*, killing with *Abimelech* his seuenty sonnes, *Iudges* 9. *verses* 15, 17, 18.

Thirdly, what euer man doe, God is a faithfull rewarder of all that are his; being not vnmindefull of the fruits of thy Faith, either in the workes of Pietie towards him, or of Charity towards thy Brethren.

7 God hath elected thee and chosen thee, before all time, to life and glory, therefore care not though man reiect thee, 1 *Iohn* 3.1.

8 Though thou canst not see thy friends here with comfort, yet ere long thou shalt see God as he is, 1 *Iohn* 3.2.

CHAP. IIII.

Preparatiues against Pouerty.

BEcause that Pouerty, as it is intollerable to the carnall man, driuing him either to despaire in God, or to murmure against God, or to take some base and sinister courses against his owne soule; so it is burthensome to the carnall part of a Christian, chiefly concurring with sickenesse; when Family-charges growing strength to labour in his calling fayling, diseases increasing friends shrinking back, the meanes of his maintenance fayles: for which cause the wise *Agur* prayed against it, *Prou. 30. v. 9.* Let these considerations moue thee yet to take vp his crosse patiently, & to follow Christ.

1 Be-

1 Because it is the prouidence of God that thou shouldest be poore: the Lord hath tempered these two estates so in this life, riches and pouerty, that they may be both to his glory. *The rich and the poore meete together, the Lord is the maker of them all* (y). He will haue the rich and poore mingled together here, *Lazarus* and *Diues* (z), euen as he will haue Sheepe and Goates, Corne and Tares, good and bad together (as the Israelites and Ægyptians dwelt together (a), till that great day of seperation (b), therfore submit thy heart, and subiect thy soule to the will, the worke the pleasure, and the prouidence of God.

y Prou. 22. 2. Prou. 29. 13.
z Luk. 16.
a Gen. 47. 27
b Mat. 25. 33 34

2 Thy case is not singular, nor thy crosse alone: there are thousands at this day that drink drinke deeper in this bitter cupps then thou: how many hast thou heard of; how many knowest thou of Gods deare children, that haue and are vtterly exhaust and spent? some by shipwracke or Pyrates by Sea, some by Fire some by Theeues and Robbers, some by bad Seruants, some by bad Debtors and Customers, some by Suertiship, some by prodigall and vnthrifty Children, some this way, some that; and some by the Surgions and Physitians, like the woman in the Gospel, which perhaps is thy case? Now, what euer the meanes be of thy impouerishing, God is the Authour of it afflicting thee with it, as a tryall of thy Faith, and to excite thy prayers: or inflicting it as a

punishment of thy sinnes. *Iob* knew well that Sathan could not stirre vp the tempest to blow downe his house, nor the Chaldeans and Sabeans take away his goods, without a commission or permission from God; therefore with him haue thou recourse vnto God: say, *The Lord giues, and the Lord takes away, blessed be the Name of the Lord, Iob* 1.21,22.

3 Pouerty is no token of Gods displeasure to thee: for, as it is no argument that the Lord loues a wicked man, because he is rich, so it is no argument that God reiects the godly, because they are poore: nay, where wealth and wickednesse, pouerty, and piety, concurre, it testifies Gods wrath vpon the wickedly wealthy, setting them in slippery places, feeding them like Swine, with the mast of the world, against the day of slaughter: & giuing them their portion in this life, as was seen in *Nabal*, the two rich Churles in Saint *Lukes* Gospel, with diuers others.

Psal. 37 3, v. 18 19.

Besides, it is Gods loue to his children to keepe them bare here, to that end he may the better blesse them. The seruant sometimes hath a greater portion then the Sonne for a time; the slaue is better fed and clad then the Heire, that is kept at hard meate, till his inheritance fall, yet the Father loues the heire better. The poore Sheepe that the housholder meanes to hold and to keepe, goes in a bare pasture, a short comm on, is straitly folded in the night, kept

on 'er vell. 'al 49 6. 3,8,9,11,12, 3 14,& 19, o ea ..t all, ..nd apply ..to Iob p.5.

in

in obedience by the Shepheard and his Dog, once a yeere coldly washt and neerely shorne; but his Oxe or Bullocke that he purposeth to butcher and kill, he puts in a fat pasture to feede, he goes grazing at liberty in Summer, is stall-fed and housed in Winter. Apply this to thine owne particular, if thou beest poore, and poore in spirit, thou art Gods Heire of his inheritance, Gods sheepe of his pasture. The wicked, though wealthy, are slaues and bondmen; first, to Sathan; secondly, to their Lusts; thirdly, to their Wealth; fourthly, to the World; they are fat Oxen, fat Buls of Basan, like the Oxe and the Asse that know not their Master, like the Horse and Mule, without vnderstanding. Esay 1.4.

Now, how much is thy case better thē theirs? thou art crazed in the outward scabard, thy outward man; but they are false mettall (a) which shall be burnt and broken, their soules damned when their bodies die. Vide Chry. Sat hom. de Diuite & Lazaro, 4 & hom. 13. in 2 Cor. a Psal. 37.19

4 A little that thou hast with the feare of God, is better then great riches of the vngodly. see *Pro.* 16.8. *Psal.* 37.16.

5 All things fall out to the best to those that feare God; yea, *all things* (b), and euery thing as well pouerty as riches. God is thy Physitian, thou art his Patient: the Physitian knowes better then the Patient what is good for him. b Rom. 8.28.

6 If the Lord had fore-seene that a rich

estate, and an higher pitch had beene good for thee, thou shouldest haue had it: but hee knowes what is best for thee, how ere thy corrupt desires incline this way or that way. The Father will not giue the Childe a Sword or a Knife, though he cry for it he knowes it will hurt him. How knowest thou with what hart thou shouldest haue vsed, with what hand thou shouldest haue imployed thy Tallents e) of wealth if thou hast them? whether in the practise of sinne, and workes of darkenesse, as dangerously to thy Soule, as a Childe, or a mad man, vse a sharpe weapon, to the hurt of their owne, or others bodies?

e Mat. 25.

7 Pouertie hinders not the acceptance of thy Prayers, Teares, Cryes, and Sacrifices vnto thy God. A wise poore man hath not so free accesse in earthly Courts to earthly Kings, as silken Courtiers; but, *The Lord heares the desires of the poore, hee bends his eare vnto them* (d). *For the sighes of the poore I will vp* (*saith the Lord*) *and helpe them* (e), *The Lord turnes vnto the prayers of the desolate, and dispiseth them not* (f). The mighty *Iehouah*, the King of Heauen, wil heare and helpe, and relieue thee, when the haute and high minded, and wealthy and wicked, witty of the world, are with their sacrifices reiected (g), like *Caines* (h): For, *the Lord heales those that are broken in heart, and bindeth vp their sores: yea, the Lord relieueth the meeke, but abaseth the wicked to the ground* (i), *Agar* (k) and her Childe,

d Psa 1.10.17
e Psal. 12.5
f Psal. 102. 17
Psal. 145. 18. 19.
g Esay. 1,13. 14. Ier. 7,10,11, Pro. 28,9 Psal 51,16,17
h Gen 4.5
i Psal. 147. 2. 6.
k Gen 21,14

Childe, in their pouertie and distresse in the Wildernesse, after they were cast out of *Abrahams* house cryed to the Lord, being like to perish for want of water: so did the Israelites in the extremities of their thirst (*l*) and *Moses* for them, complaine vnto the Lord in a Land where no water was: so did (*m*) *Sampson* call on the Lord, after his conquest of the Philistines being ready to faint for drinke, and the Lord heard their distresse, and granted their desires: *Agars* eyes were opened and shee saw a fountaine; *Moses* smit the rocke, and the water gushed out; *Sampsons* law-bone of an Asse sent out a spring of water: many are the like examples. *This poore man cryed vnto the Lord, and he e hard him* saith *David*: so did this and this, & this Oh then be thou patient and penitent, & pious, and thou shalt still finde God gracious, in the midst of thy grieuances.

8 Consider, that if thou be poore in spirit, as in thy outward estate, thou art rich in Christ (euen as the good Seruant is the Lords Free-man) thou art the Lord of all the Creatures (*o*) blunarie (*n*), in title and interest, how euer the wicked (to whom all things are impure,) as Rebels and Traytors to God, vsurp them from thee. As thou hast an interest in *CHRIST*, so to all the Creatures. Christ is all in all vnto thee (*o*): if thou beest naked he is the wedding-garment to thee; if blinde, his Spirit is Eye-salue; if hungry, hee is the

to Heauen

l Exod. 17,3, 4,5,6,

m Iudg. 15, 18,18,

n Psal.8,6,7 8.

o Reue.3 17 18

Manna (p), the bread of life, the bread of heauen; if thirsty, he is the fountaine of waters, of (q) liuing water; if in want. thou hast a Kingdome (r); if kept bare for a time yet thou art an Heyre (s), and a Coheyre with him though reiected of men, yet elect of him (t). *Hearken my beloued Brethren, hath God chosen the poore of this world, that they should be rich in faith, and heyres of the Kingdome which he promised to them that loue him, Iames chap 6. 2.* Let this be to thee like Sugar vnder the tongue of the Child; let it not goe, but sucke Comfort from it.

p Ioh. 6, 48. 58.
q Ioh. 4. 14.
r Luk. 12, 32
s Rom. 8. 17.
t Iam. 2. 6.

9 Pouertie is no hinderance to thy Saluation: *Lazarus* was saued (u), yea, though neyther Pouertie nor Riches simply of themselues, please God, no more then Marriage or Virginitie; but the sanctified hart in the right vse of both: there being rich men in Heauen, *Abraham*, the Pariarkes, *Dauid*, *Salomon*, *Iob*, *&c*, who were heere rich in grace: and impatient and impenitent, poore men in Hell, who were here as destitute of goodnes as of goods; of heauenly wisedome as of wealth; of faith as of friends; yet neuertheless there is more perill in the rich estate: First, both as riches (x) puffe vp the heart: Secondly, as they are weapons of tyrannie and oppression, as in *Ahab* (y); Thirdly, as they are got with fraudulencie: Fourthly kept with diffidence and anxietie: Fiftly, meanes of Idolatrie (z), Sixtly, Thornes (a) to choake the seede

Animus est, qui bene imperat matrimonio & virginitate. Chryſ.
u Luk. 16.

x Osea. 13 6. Pro. 30. 8.

y 1 Kin. 21.
z Ephe 5 5. Col 3 5. 1 Tim. 6. 17.
a Luk. 7, 8. 14

seede of the Word: Seauenthly, Snares of the Diuell, to fetter the Soule (*b*), Eightly, barres out of Gods kingdome (*c*). Therefore as some Philosophers cast away their wealth in to water, because it hindered their Philosophicall studies: so, it were good for rich men, according to Christs desire (*d*), commaund, and Iniunction, to cast their wealths on the watry faces of the poore (*e*), to make them friends of the vnrighteous *Mammon*, &c. least they incurre the woes denounced, *Iames 5. 3. 2, 3. Luke 6. 24.* But there are no such baites, and snares and traps, in Pouertie; if the rich young man in *Mathewes* Gospell (*h*), had beene poore, perhaps hee had followed *CHRIST*, with as great facultie and felicitie as *Peter*, *Andrew*, *Iames*, and *Iohn*, those poore fishermen, *Mathew 4 20 21. 22. 23.* if his Cable had beene vntwisted, it had gone thorow the Needles eye. Oh how comfortable may this cros be to thee, that it cannot of it self, crosse thee of heauen, nor curse thee in hel.

b 1 Tim. 6. 9

c Mat. 19. 23 24.

d Ioh. 12. 8.

e Eccle. 11. 1. Luk. 14. 12.

h Mat. 19. 21 22.

10 Besides, the poorer thou art, the fewer Tallents thou hast receiued (*k*), the lesse that is committed to thy disposing, the easier shall be thy reckonings and thy accounts, when thou shalt be demaunded an account of thy Stewardship and the vse of thy tallents at the Lords great Audit, when he comes to Iudgement, *Luke 16. 2.*

k Mat. 25. 14. &c. 29 30 Luk. 19, 12. 13. &c.

11 Euen for the things of this life though

though it appeare not so to carnall reason, yet the Lord hath a care of thee, and will administer vnto thee things needfull, though not superfluous. For, thy heauenly Father, like an earthly Father, may see his Child need, but not bleed: for, *the Lord will not famish the soule of the righteous* (*l*), Though he suffer thee to want for a time, yet he will helpe in due season: he brings the needy out of the dust, the poore out of the dung (*m*), and *Ioseph* out of prison (*n*). *Dauid* neuer *saw the righteous forsaken nor their seede begging their bread. The Lord will repleniſh the soules of the Priests with fatnesse, and his people shall be satisfied with goodnesse* (*o*), Therefore cast thy care vpon God, hee careth for thee. How carefull was Christ for the two poore marryed couple, in turning their water into wine (*p*)? The like care the Lord hath ouer euery poore marryed couple, that haue small means, great charge: for, *The eyes of the Lord are vpon them that feare him, and that put their trust in his mercy, to deliuer their soules from death, and to feede them in the time of dearth* (*q*) Thus he fed *Iacob* & his Children when there was a dearth in Canaan (*r*) hee sent *Ioseph* before into Ægypt (*s*), in his speciall prouidence to prouide for them. So God fed his Israel, like Sheepe in the wildernesse, with Angels food (*t*), and water from the Rocke. Thus Christ fed his fainting auditors in the Desart with bread and Fishes (*u*), as he did

l Pro. 10,3

m. Psal. 113 7
n Gen. 41,14.

o Ier. 31,14, Iob 5,16,19 20.21.22,

p Ioh. 2,6,7, &.

q Psal. 33,17 18,

r Gen. 43,1, Chap 47, 11
s Psal 105, 16,17,18.

t Ver. 39. 40.

u Mar. 6,35, 42.

did his disciples vpon the shore with the same dyet (x). Yea, he still feedes all his, he feedes euen the wicked; he giues a soppe to *Iudas* (y); nay, he feedes the Eagles, Crowes, and Rauens, Birds and Beasts. Nay, he clothes the Lillies, and will he not feed and clothe thee and thine, oh thou of little faith?

Ponder well Christs seauen arguments in the sixt of *Mathew*, against thy diffidence: if thou couldest but rest in him, and relie vpon him by faith, though the Lyons should want and suffer hunger, though the Lyons and Buls of Basan, the great ones of the world, should be famished, as were some in the siege of Samaria and Ierusalem, yet thou shouldest want nothing that is good. If thou hast faith but as a graine of Mustard-seed, in truth and sinceritie, which extends to thy body as well as thy soule, ere thou shouldest perish the very Heauens should raine Manna, as it did on the Israelites (z), the Rocke should giue her water (a); yea, the Iaw-bones of beasts should afford thee moysture, as to *Sampson* (b), the very Rauens, nay, the Aages should feed thee, as they did *Elias* (c), the very Fishes of the Sea, should afford thee siluer as they did *Peter*, *Mat.* 17.27.

12 Mans life doth not consist in abundance of earthly things (d). *Man liues not by bread only* (e); God can blesse a small pittance and portion vnto thee: he can multiply a few Loaues

x Ioh. 21,9
y Ioh. 13,26

z Exo. 16.17
a Exo. 17,6
b Iud. 15,19

c 1 Kin. 17,6. Ch 19.5,6

d Deut. 8.3.
e Luk. 12,15. 12. Math 4.

to Heauen.

Loaues & Fishes to the feeding of thousands (g); he can increase the little oyle in the cruize (h), and the Meale in the Barrell, to the poore widdowes, to the sustentation of their families, and the paying of their Creditors, to whom they are indebted (i). Hee can make *Daniel* (k) & his three Companions, prosper, looke and like as well with pease and pulse to eate, and water to drinke: nay, to be fayrer and better liking for three yeeres together then those Children that eate meate of the Kings portion, and dranke of the Kings wine (l), As it is all one for the Lord to saue with many or with few (m), to ouerthrow whole Armies with a few water-lappers (n), with a Warriour and his Armour-bearer (o), by a Boy, or a Shepheard (p), yea, to slay a thousand with the Iaw of an Asse, in the hand of a strong man (q), so it is all one with him to feede and to foster thee with this portion or that, with course meates or cates, to sustaine and mainetaine thee and thine with great meanes, weake meanes, small meanes, no meanes, or contrarie to all meanes: how many (if we beleeue Histories and experience) both in siedges of Cities by land and in storms and extremities by Sea, haue beene preserued for a long time, euen with such meates as nice and daintie stomackes would loath and detest vnlesse hunger were the Cooke; as the flesh of Horses, milke of Mares, Frogs, Mice, Rats; nay

g Mark. 6. Luk 9.13
h 1 Kin. 17. 14.
i 2 Kin 4.2.3
k Dan 1.12 13.
l Dan. 1. 12. 13. 14. 15
m 1 Sam. 14. 6.
n Iudg. 7. 5. 6
o 1 Sam. 14. 13. 14
p 1 Sam 17. 50
q Iud. 15 15.

nay, greene Hearbes, Plants, Grasse, and leather of shooes. What small portion of bread hath glewed and holden the life and spirit together, for many dayes together; yea, euen Tobacco it selfe, that much vsed, & abused plant, I haue wondered to heare Marriners relate.

It were much that a Daughter should nourish her Father, by oppertunities to visit him in prison, such a time, by yeelding her onely breasts to be suckt by him, that the expectations of all those that commanded he should be famished to death, were frustrate, (if the Authors may be credited) vnlesse that Gods helpe were able to blesse small meanes aboue humane hopes. Euen the crummes will suffice *Lazarus*; neyther doe I thinke that hee dyed of famine, but eyther naturally, or by the violence of his diseases: I am perswaded God prouided both crummes and crusts for him else-where (if there were such a *Lazarus* historically, as the most thinke; and not Parabolically as *Salmeron* and others discusse) so will the Lord prouide for thee.

13 The best of Gods Children haue beene as poore as thou now art; euen Christ the Son of God by nature (r), heyre of the earth (s), and of the nations (t), whose all things are (u), was heere on earth poore. So was *Iob*, *Iob* 1.15 16. so *Elias*, 1 *Kin* 17. 11. beging a piece of bread; the Apostle *Paul* and *Peter*, and the rest of the Disciples, Poore Fishermen, wanting

r Heb. 1.2.
s Vers. 2.
t Psal. 2.8.
u Psal. 50.10.

ting siluer and gold, *Acts* 3.6. So were there in euery place poore Saints, as in Macedonia, in Ierusalem, and elsewhere, in the Apostles Ministery (z). So from time to time, the most excellent of the Saints, such as waited for the comming of Christ, that they might receiue a better resurrection, were without house and harbour, meanes and munition, *Tossed too and fro, wandring vp and downe in sheepe skinnes, and goate skinnes, being destitute, afflicted, tormented* (a). To which besides these before and in the Apostles times we might adde those and many millions recorded by *Eusebius*, the Tripartite History, and the Centuries: of such that were in the same case, in the persecution, either of heathenish or hereticall Emperours; chiefly by Arrians, amongst whom were *Athanasius* and *Chrysostome* in their time, as also those that were spoiled by the Gothes and Vandales. What need I mention *David* (b) that was almost famished, till he ate the Shew-bread? so the stocke of *David*, *Ioseph* and *Mary*, the mother of Christ whose offerings of Turtle-Doues, for want of better sacrifices, shewed they were not rich (c), yet the Lord supplied their wants to carry Christ into Ægypt, by sending the Wise men of the East, with gold vnto them (d), euen as the Lord will supply thy wants vpon the like occasions, for his glory and thy good: or if thou liue poorely, or dye in debt, as many of the Lords seruants haue done; yet, if thou haue

z 1 Cor. 4.11

a Heb. 10.34 Heb. 11.35. 36.37.

b 1 Sam. 21. 3.4.

c Luke 2.24

d Mat. 2.

Christ

Christ and the riches of his mercies by faith, thou art rich enough, liuing and dying.

Obiect. But this perhaps troubles thee, that thou hast been in a good estate, and art now declining, and at the lowest ebbe.

Ans. Since this is a burthen, it is a misery to haue been happy, yet euen the very Philosophers, as *Seneca* and others, besides *Petrarcke*, haue prescribed comforts in this crosse: but the word hath balme plenty for this sore; the Saints haue tryed the like, as did *Iob* whose plenty ebd to pouerty (*e*), and did flow againe to plenty (*f*). So the Disciples of Christ were indifferent prosperous, till Christs death, after which they were in stormes (*g*). So *Ieremy* for eighteene yeeres had comforts in his Ministery, but after, whips, imprisonments, and pouerty: thou art not exempted from drinking of these cups, neither needest thou feare to pledge the Saints.

e Iob 1 & 2.

f Iob 42.

g Luk. 22. 35 36.

FINIS.

ZEALOVS AND GODLY Prayers, to direct Christians, in the way and hower of death, shewed in the Power, Iudgement, and Mercie of God.

10 IY 57

The seuenth helpe to Heauen.

CHAP. I.

A deuoute Prayer for a penitent Sinner.



Almighty & most mercifull Father, I haue wandred astray like vnto the lost sheepe, following too much the deuises and desires of mine owne heart; I haue offended against thy holy Lawes and commandements, hauing left vndone those things which I ought to haue done, and haue gone about that which I should haue left vndone, and there remaineth no

no good thing in me: wherefore, O Lord, haue mercy vpon me most miserable offender, spare to heape vpon me the burthen of my sinnes, O Lord, and restore me to thy grace being afflicted for my mispent life, euen according to thy promises declared vnto mankind in Christ Iesus our Lord, and not for my merits which are altogether sinne and abominable wickednesse in thy sight, for I haue many and sundry wayes stirred thee vp by committing euill before thy face, in prouoking thy displeasure I haue deserued thy great anger, I haue sinned, O Lord, and thou hast suffered me, I haue offended and yet thou sustainest me, if I repent thou sparest me; if I returne to thee thou receiuest me, and besides all this, whiles I deserre from time to time, thou tarriest for me, thou callest me againe erring from thee, thou biddest me come striuing against thee, thou lookest for me which sluggishly do lie still wallowing and drowned in sinne, thou imbracest me returning againe, thou teachest me being ignorant, thou comfortest me lamenting, thou giuest to me when I aske, thou art found when I seeke thee, and openest when I knocke for thee: wherefore, O Lord, the God of my health, I know not how to frame my self towards thee being so merciful, neither can I tel what to answer, there is no place to flie from thy sight, nor any den so obscure to be hidden from thy presence, thou shewest the way to liue well, and giuest mee knowledge how to walke;

thou hast threatned to me hell, and hast promised me Paradise; therefore, O Lord God, Father of mercies, God of all consolation, strike my heart with thy feare, that I may escape those things which thou threatnest; and in giuing me the comfort of thy saluation; I may, in louing thee, shun those dangers which thou hast denounced to offenders: teach me, O Lord, to follow the workes wherewith I may please thee, and learne me the wayes to keepe thy commandements, suppresse the fury of Sathan that he hearden not my heart, and mollifie the flintinesse thereof, that I may be sorry for my sinnes, yeeld an humble and contrite spirit as an acceptable sacrifice vnto thy heauenly Maiesty; lifting vp pure hands to aske pardon and forgiueneſſe for mine iniquities before the throne of thy mercies seate: make me rich, O God, with these gifts, and defend me with these munitions against all the assaults of mine enemies; giue me this conuert from the flames of vice, and spread abroad this thy mercifull refuge, from the passions of desires, most mighty God, which art euermore blessed, I commit into thy hands at this time, and at all other times, my soule, my boby, my sight, hearing, tasting, smelling, and feeling, all my thoughts, affections, words, and deedes, all that is within me and without me, my sense, my vnderstanding, my memory, my faith, my beleefe and continuance in the same, that thou maist defend them with thy

thy most mighty power, that thou mayst keepe them day and night, and all houres, and euery moment of time: Heare me, O holy Trinity! and keepe me from all euill, from all offence, from deadly sin, from all deceits and despights of the Diuell, and from mine enemies visible, and invisible; giue me, O Lord, perfect sence and vnderstanding, that I may be able to perceiue thine exceeding goodnesse: Heare me, O Lord, my God, teach me what I shall aske and grant that thou wilt heare that which I require, giue me teares, euen from the bottome of mine heart to deplore and bewaile mine offences, grant me true contrition to vnloose the bonds of my sinnes and vnfained repentance for my former life: if thou regard me not, I perish; behold me with the eyes of pitty, I liue: if thou examine my righteousnes, alas! I smell as one being dead; but if thou looke vpon me with mercy thou raisest me out of my graue, spare my soule, spare my sinnes, and spare my faults, visite me that am weake, cure me that am sicke, heale me that am diseased, giue me an heart to feare thee, a minde to loue thee, eares to heare thee and eyes that I may alwayes see thee: I aske Lord remission of all my sinnes, haue mercy vpon me and hearken vnto my prayer, O God of my saluation, I haue asked those things I needed, I haue remembred those things which I feare; vouchsafe, O Lord, to grant me to liue in thy feare, to the glory of

thy holy Name in this life, that in the life to come, I may rest in eternall blisse through Iesus Christ our Lord and Sauiour, *Amen.*

The Meditations.

GLory and great worship are to be before thee, there is power and honour in thy sanctuary.

I will fall downe and worship thee, O Lord, in the beauty of thine holinesse, for the whole earth standeth in awe of thee, the heauens declare thy Maiesty, and the people thy glory.

Shew your selfe ioyfull in the Lord, all ye people of the earth, for it is he that helpeth you in time of need.

He sheweth strength with his arme, and he filleth the hungry with good things, and them that are rich he sendeth empty away; because they acknowledge not the God of heauen and earth, neither doe they confesse that euer they receiued any benefits at Gods hands, but rather imputeth the gettings of their substance to their owne handy labours: but such shall heape vp riches to their owne confusion and shame; yea, when they are in the midst of their pompe, the Lord will sodainely cut them off, death shall come euen in their midnight, and seise vpon their carkasses, and they shall be cast into the vn-

vnquenchable fire, where shall be weeping, and mourning, and gnashing of teeth.

But they that feare the Lord of heauen, he will send them plenty, and their soules shall be filled with ioy and comfort.

The Lord will not see them want in this world, but will fructifie their labours euen with the increase of all treasures.

He will blesse their stores, and repleniſh their baskets with abundance, Death shall not take them away, but they shall returne into the ioyes of Heauen, where is all riches, pleasure and rest.

They shall sit euen in the Throne of the most Highest, and be inheritors of his heauenly and euerlasting Kingdome, with his Sonne Iesus Christ; to whom be all honour, praise, and glory, world without end, *Amen.*

CHAP. II.

An earnest prayer of a sinner to obtaine the grace of God, to amend his life, before the time of Death come.

O Lord open my mouth, and dispose my heart to pray.



H God Almighty and most mercifull Father, thou that art the saluation of the liuing, and life euerlasting vnto those that die in faith, which hast life and death in thy hands, and which hast ordained the time of mans life. I confesse before thy Diuine Maiesty, that I haue deserued 100. and 100 times, to be taken out of this world; yea, before I attained to the age which I now haue, and that it is not my worthinesse, nor my desert but thy infinit mercy, which hath made thee to spare me so long; but what shall I say, when I think on my life past? O Lord! hast thou preserued me hitherto for nothing? who shall praise thee in the graue; and who shall magnifie thy Name in Hell? euen since I was borne, I haue not serued thee earnestly; and alas! (which I most lament is) all the seruice that I owe thee, is yet to come: O Lord let me not die before I haue begun

1 Sam. 2. 6. Deut. 32. 35.

Iob 14. 15. Psal. 34. 5.

gun to liue no not in the graue, till I be assured of my inheritance in heauen. It is very true, that thou hast heretofore oftentimes called me, and thou hast often inuited me, and sought all meanes to bring me (poore sinner) vnto repentance; but it was my wickednesse that would not suffer me to hearken vnto thee, when thou calledst me, my obstinacy and hardnesse of heart, that made me not to feare when thou didst punish me, my ingratitude that made me increase and continue in malice, when thou didst me good: I confesse my faults, O Lord, and lament from the bottome of my heart, that I haue so long time and willingly resisted thy grace, and spent thy gifts so vnprofitably. Thou diddest blesse me, but I became proud, because of thy blessings: the peace which thou grantedst me, made me prodigall and sloathfull, thy meate intemperate, thy grace careless, thy patience obstinate, and I vsed all thy benefits as armes of iniustice to fight with thee: O Lord, which art my Benefactor, I confesse before thy holy Maiestie; yea, I must confesse it with all my soule, that my heart hitherto hath beene nothing else but a cloake of vncleannesse and filthinesse, mine eyes haue taken pleasure in all vanitie, mine eares in folly, my mouth in deceite, and my hands in iniustice, and that till this time there hath beene nothing else in me but euill thoughts, filthy desires, impure words, and wicked workes, whereby I haue

Rom. 14.8. Luke 14.17 Ier. 25.4.

Esa. 1.3, & 4,5.

Lamentation of Ier. 3.15.

so long time moued thy holy Maiestie, that I abhor, and esteeme my selfe vnworthy to call thee Father any more, but what shall I doe then, miserable sinner that I am? whereunto shall I adiect my selfe? I am ashmed to lift vp mine eyes; in hell there is no comfort, and on earth there is no helpe: shall I then despare, and shall I be lost for euer? alas no! for oh good God and father, thou wilt not the death of a sinner, thou wilt not haue him perish by despaire, but that he should turne vnto thee and be saued: therefore, I cast my selfe downe vpon my knees before the throwne of thy grace, and humbly beseech the, to pardon my sinnes, being assured that as they passe the haires of my head in number, that thy mercy also, wherein thou surmountest thy selfe, and all thy workes, surpasseth them: oh Lord cast me not off, although I come so late vnto thee, and doe but begin when the day begin-neth to decline, for if thou reiectest me, alas! who will receiue me? if thou turnest thy pleasing face away from me, who will behold me here below? If thou reiectest me, who wil haue pittie vpon me? so I know not to whome to goe, but only to thee, whome I haue left: If I be sicke thou art the medicine of my soule, if I be dead and buried, thou art my life and my resurrection; when thou only saist I am thy Sauiour, then I am saued, & therefore conuert me and I shall be conuerted, draw me and I will

Eze. 18, 32 & 33. 11
Esay 38, 17.

Psal. 140, 13
Psal. 143. 9
Psal. 13. 2 & 27. 9
Lament. 3. 40
Ioh 11. 25
Psal 35. 3

wil run after thee; let thy grace shine vpon me and I shal be at libertie, for without thee I can doe nothing: O Lord Iesus wound my heart with holy sadnesse, water my soule with thy precious bloud which was shed: and let not my faults seperate me any longer from thee; for, to be neere vnto thee, it is life & to be seperated from it is death: reiect not, I pray thee, the price of thy passion, which thou boughtest vpon the crosse, by the price of thy precious bloud; be mercifull vnto me while I liue, for if I die out of thy fauour, I know for certaine that hereafter there will be no more grace, nor mercie for me; let me not knocke when the gate is shut nor cal Lord, Lord, whē it is too late; but giue me the grace that I may presently watch with thee, as not knowing when my time shal be; I pray not to liue long but only that thou wilt liue in me, that I may liue eternally in thee, & aboue all teach me to number my daies, that I may addict my mind vnto wisedom: be not reuenged vpon me for my sins, but spare me for the honor of thy name; seeing thou hast patiently spared me thus long, & surprise me not in the time of my repentance: thou which giuest al things freely & thus pradonest al by thy bounty, be merciful vnto me, & suffer me to behold the face of thy beloued Son, for thou sufferest thy selfe to be found by those that seek thee not. why then shal I doubt of thy mercy, seeking thee with all

Ier. 31. 18
Can. 1. 4
Ioh. 15, 3
1. Ioh. 1, 7
Esay 59, 8
1 Pet. 1, 8
Luk. 16, 26
Mat. 27. 22

Psal. 9, 12
Dan. 5, 19
Rom. 2, 4

all mine heart; grant me onely thy grace to amend my life, and suffer not my soule to depart out of this terrestriall Tabernacle before it bee reconciled vnto thee, receiued into thy fauour, purified in the precious bloud of thy Son, clothed with his merits, and wholly compassed about with thy loue; receiue me for a vessell of thy grace, to the end that from hence-forward
Prou.9.23. I may glorifie, praise, and magnifie thy holy Name: giue me a desire and zeale to serue thee: that this good hand may be the hand of my conuersion; giue me constancy to perseuere in the same, vnto my liues end: teach me,
Rom.2.14. Rom.5.10. Ephe.6.12. O Lord by thy Word, conduct me by thy holy Spirit, admonish me by thy grace, humble and bring me loue by thy fatherly punishments, winne me by thy benefits, and reconcile me vnto thee by Iesus Christ thy onely Sonne. Oh
2 Cor.6.7. God and most good Father. I am now to fight against the World, the Flesh, and the Diuell, and the weakest of these my enemies is stronger then I: Helpe me then. Oh Lord, and I shall
Thes.1.6 Rom.4.17. 2 Thes.3.16. be victorious, arme me with the armes of Iustice, and indow me with charity. Change my corruptible ioy into the ioy of thy holy Spirit, my worldly peace into the peace of conscience, my seruile feare into a feare of sinne, that from henceforth I may with a holy zeale loue all righteousnesse, as heretofore I haue loued vnrighteousnesse, and that I may exceed all others in acknowledging thee, as it hath pleased thee to

to Heauen

preuent me aboue all others with thy grace: Laſtly, Oh Lord, grant me grace willingly to forſake the world, and if it be thy will, that I ſhall doe, aide me, and receiue my ſpirit into ioy euerlaſting.

If alſo it be thy holy will to ſuffer me yet to liue, giue me thy holy Spirit, that my time to come may be a repentance for the time paſt, which I haue conſumed ſo vnprofitably, and that I may imploy the time which I haue yet to liue in thy feare. Luk. 2, 29.

To this end write thy Law in the tables of my heart, and giue me a deſire and force to walke in the ſame: in ſuch ſort that thy law may be mine, thy will mine, and that hereafter I may receiue my kingdome in thy Kingdome. Now Oh Lord my vnderſtanding is weake, my memory ſhort, and I am more vnworthy to pray vnto thee, then to receiue from thee, that which I demaund, and therefore I recommend my prayer, and my ſelfe alſo in thy perpetual bounty. In the Name of thy Sonne Ieſus Chriſt our Lord, who hath ſuffered for my ſinnes, and neuer once ſinned, & by thy grace hath bin made my wiſdome, righteouſneſſe, ſanctification and redemption. Ier. 31, 33. Ioh. 16. 23. Eſay 53 7. 1 Cor. 1 31. Mat. 6. 9. Luke 11. 3.

CHAP.

CHAP. III.

The last fare-well of a true Christian, happily leauing this mortall life.

WHy should I absent my selfe any longer from my Father, my Brother, and my Comforter. I owe a death vnto God, and his beloued Sonne dyed for me, would I shunne that which by Diuine Ordinance ought once to happen vnto me? Which is death, which will sooner deliuer me from all dangers, diseases, and difficulties and will put me in full possession of all the promises of God; For from the time of my natiuity, I haue done nothing else but trauell to this Hauen, and patiently attended till I attained to this houre. Would I now be one of those vnthankfull guests, that being bidden to the marriage, refused to come? It is true that when I thinke on the small time that I haue liued, that vntimely death might make me looke backe: but I know, that my heauenly Father hath appointed a certaine time for me to liue, as he that knoweth better what is good for me then I my selfe: what other thing can I say, but Oh Father,

Rom. 5. 8.
Sir. 41. 7.
Heb. 7, 27.
1 Cor. 15, 31.
Luk. 21. 2,
Luk. 14, 18,
Iob 14. 5.

Father, thy will be done, thy Kingdome come? and the rather, seeing that in death, men aske not how long a man hath liued here on earth, whether he dyed happily or not: should it not be a great folly in me, to complaine because I haue not liued a thousand yeeres past, let such folly depart from me, or to complaine that I haue not yet a thousand yeeres to liue, seeing it is all one thing, not to haue liued, and not to liue, and that these two seuerall times to line, are not for me, but for another. Psal. 39, 5, and 134, 11. Mat, 6. 9.

If a man should desire to line, certainely eternall life surpasseth all, let others desire to liue long here on earth, as for me, my desire is to attaine to the yeeres in heauen, where one day consumeth not another, and where they are not limmited betweene morning and euening, nor measured according to the course of the Sunne, neither is the beginning of the one the decay of the other, but are altogether eternall and infinite.

If also there be a question of dying. The Prophets and Apostles haue gone before me, and those that stayed behind me, shall soone follow mee, if it pleased GOD now to receiue me into heauen, before others that haue serued him longer time, and more then I, I am so much more bound in dutie to be thankefull vnto him more then others, that stayed behind me in this vale of misery, and although the paines of my sickenesse doe sore oppresse mee, yet Psal. 38. 6. 2 Cor. 11.

CHAP. III.

The last fare-well of a true Christian, happily leauing this mortall life.

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yet haue no cause to complaine, because I know well that my sinnes are the cause thereof, and that in short time, by the meanes of death, I shall be deliuered from all my griefes: In the meane time for that I haue delaied my conuersion vntill this time, whereby I might easily haue fallne into eternall misery, if I had died sodainely; behold I pray you, how God (to preuent my ouerthrow) now calleth mee by his paternall prouidence, by a soft and lingring disease, that by little and little I may abhorre the world, and by a wholesome paine to draw me to repentance and to euerlasting saluation, so that the Lord offereth me grace and mercy, euen at the same instant that hee punisheth me, and by that meanes causeth his rod to become in manner of a plaster to heale my soule: with his right hand he lifteth vp my head, and with his left hand he imbraseth me, to bring me vnto a good end: Hee powreth oyle and wine into my wounds, He filleth my cup with bitter drink, but his grace and mercy, which is mingled therewith, farre surpasseth all bitternesse. In such manner, that the paines & anguishes of my sickenesse, are but paines that passe away, as the paine of a woman that trauelleth with child: when my soule shall enter into life euerlasting, then I shall feele a thousand times more ioy then now I sustaine griefe and sorrow.

Esech.33. 12.18.33.

1 Sam.14.14

Apoc. 3,19. Cant.2.6.

Luk.10.34.

Iob.16.21 Esay.66.4

Rom.8.18. 1 Cor.2.9.

I would not feare (if need were) to passe

Esay.61,9.

through

through hell into Parradiſe, and therefore if I onely paſſe through a mortall ſickneſſe, I endure much leſſe, then I would willingly endure. When I haue the Lord on my ſide, I neither care for heauen nor earth. When my ſoule and body are in a manner cleane ouercome, Hee is alwayes my portion, and the comfort of my heart: He that deliuereth my ſoule from death keepeth mine eyes from teares, and preſerueth my feete from falling. What difficulty is there in the way vnto Paradiſe? To goe to Chriſt? To leaue this vale of miſerie? Heere I am like a ſtranger vpon the earth, and who is he that will not deſire to returne vnto his owne Country? There to ſee his friends, and to reioyce with them eternally? Heauen is my Country, and alone in it is my habitation, there God himſelfe is my Father, Chriſt my Brother, and the Angels my companions, and all the faithfull my friends. Heere below on earth I haue no permanent abiding, the World is a tempeſtious Sea, the earth is the place of my baniſhment, yea and my body is a priſon for my Soule, alas Lord! what is he that would not bee content to enter into thy reſt? To walke in the ſtreets of celeſtiall Ieruſalem, which are paued with fine gold? To be free from all ſeruitude? To bee looſed from this fleſh, to be with Chriſt in heauen? as long as I dwell in this body I am abſent from the Lord If I leaue

Pſal. 73. 25.

Pſal. 56. 14 & 116. 8.

Luk. 23. 43. Phil 1. 23. Pſal. 119. 19.

2 Cor. 5. 5. Heb. 13. 14. Phil. 3. 20.

Math. 6. 4 Ioh. 20. 17 Apoc. 22. 9 Heb. 15. 14 Eſay. 57. 20. Phil. 1. 23

Luk. 2. 29 Apoc. 21. 21 Phil 1. 23

leaue this earthly and mortall body, I haue a habitation erected by God himselfe: a house that is not made with hands, and is eternall in Heauen: If I die, death is to me an aduantage, and eternall life aproaching neere vnto me: if I sigh vnder the shadow of death, the light of the most high God will speedily relieue me: if I weepe in the vale of miseries, he that will wipe away all teares from mine eyes is at hand. The earth whereon I treade, is vnto me a continuall house of sorrow. Heauen aboue is the land of the liuing, my life vpon earth is a continuall Combat. There aboue, the Crowne of righteousnesse is laied vp for me. The knowledge that I haue of God heere on earth is but onely in part, but hereafter I shall see the brightnesse of the Lord plainely discouered, and laid open vnto me, when I shall know the power of the Father, the wisedome of the Sonne, and the bounty of the holy Ghost, and when I shall eternally prayse the holy Trinity.

1. Cor. 5, 6

Psal. 23. 4

Psal. 27, 13

Iob 7, 1.
2 Tim. 4, 8
1 Cor. 13, 12

Heere we are the children of God, but hereafter his glory shalbe made manifest vnto me: heere I haue an assured Testament, which is well made, the Sonne of God hath made it for me, and hath sealed it with his death, but I shall not enioy it really heere vpon earth, but hereafter in heauen.

Rom. 8, 17

Heere by grace I am an heire vnto God, and coheire with Iesus Christ, but hereafter I shall

I ſhall enter into full poſſeſſion: as long as I am
here, I am as it were a Ward or an Orphan but Gal. 4.1.
hereafter I ſhall haue the full managing & rule
of mine own goods: O bleſſed dying and ſauing
death, which art made againe vnto me, and the
certaine and aſſured way to eternall immorta-
lity: what is he that would feare thee? yea,
and what is he that would not wiſh and long for
thee? That makeſt an end of all my miſeries
and feares in this world, and will ſet me free
from the afflictions that may hereafter happen
vnto me. Thy Name is fearefull, but the effect
of thy power is full of conſolation, eſpecially
when I behold thee vnder the feet of him that
hath broken thy ſting, that hath taken domini-
on from hel, and depriued the diuell of all pow-
er, in ſuch manner, that I may well ſay with the
Apoſtle, Oh Death where is thy ſting! Oh Hell
where is thy victory! but thankes be to God
that hath giuen me victory through Ieſus
Chriſt: by whom the wrath of God hath been
changed into grace; The curſe into bleſſing,
death into life, and condemnation into ſaluati-
on, ſhall I then feare, that which I will not ſhun?
The way, and the Chariot of my triumph? The
paſſage to eternall life, where my heart and Ioh. 1.14.
treaſure is? my ioy and my eternall pleaſure? Matth. 6 21.
where my Sauiour Ieſus Chriſt ſitteth on the
right hand of God his Father, whither he is
gone before to prepare a place for me? He him-
ſelfe perſonally ſuffered death and aſcended vp Ioh. 14.3.

Psal. 110.7

againe without any danger into the land of the liuing: to the end that we considering how he rose againe from death, sate & found, I should not feare to follow him willingly and boldly. If I walke in the shadow of death the Lord is neere vnto mee, who will neuer leaue me. If I passe through the waters the waues shall not ouerwhelme mee: If I goe through the fire, the flame shal not burne me, seeing that my Sauiour is hard by mee, who hath as much care of mee, as of the aple of his eye. If death would swallow me vp, he that is both life and resurrection wil preserue me. Christ is my head, I am one of his members, flesh of his flesh, and bone of his bones, and to conclude, I am one with him.

The peace of this world hath no power ouer him, and death it selfe was by him puissantly ouercome, his victory is mine, his death my life, and his resurrection the cause and free assurance of mine.

Heb. 2. 14. 4 Cor. 15.

Why then should I feare death? The first death is made a way for me to eternall life, the second death hath no power ouer me, seeing that Christ hath fully deliuered mee from it.

It is true, that the first death seperateth my soule from this terrestiall tabernacle of my body, but what danger is there in it, Seeing it hath not the power to seperate neither the one nor the other from the loue of God? I know

know well, and am assured, that I am the Lords, as well in life as in death, and that there is no death so mortall, that can seperate mee from life with God.

If I be a sinner, Christ is my righteousnesse, and his precious bloud will clense mee from all my sinnes. If the Law condemneth mee, Christ hath deliuered me from the curse of the Law, and was made a curse for me vpon the crosse. If damnation threatneth mee, there is no condemnation vnto those that are in Iesus Christ Deut. 27. 6

The wrath of God hath beene appeased by the reconciliation made by Christ, and God himselfe hath beene made a mercifull Father vnto mee. The Iudgement of God cannot feare me, seeing the Iudge himselfe is my Aduocate. Sathan my accuser is condemned, and the Angels of the Lord are my defenders against him, what then should I feare, and why should I be abashed? It is no strange thing that I die, seeing that death is the common way of all flesh. Rom. 1.

Am I not a man, and is not man mortall, is it then strange that this mortall body should die, and that this lumpe of clay should bee reduced into clay and ashes againe? The Sunne riseth and goeth downe: The Moone encreaseth and decreaseth, the Earth is sometimes dry, and sometimes greene, is it strange then if the like happeneth vnto mee, seeing it

is common vnto all the world, whereof I am apart? those that dyed before me are not perished: but are gone before me, Their death hath beene an entry into immortall happinesse, and they haue gone before mee in that common way of all flesh, to the end that I might soone follow after them, yea the Lords Prophets haue gonne the same way: Christ himselfe, and all the Apostles and Martyres, and Saints of GOD haue gonne by the same way to the Land of the liuing, and not one of them hath beene stopt in the way.

1 Kin. 2. 2

Iob 9. 30

Heb. 9. 27

They that were before me, those that now liue heere on earth with mee, and those that shall liue after mee, must all goe through this way, why then should I seeke to shunne a way so common and beaten heere vpon earth? Although the graue openeth his mouth so horribly, yet it cannot make mee afraide, for although I must putrifie and rot therein; Yet it was the Lords bed, who suffered his body to be laid in the graue for mee, to the end that hee might sanctifie it by his buriall, and prepare mee a chamber to rest in, by receiuing his body into it, I leaue my body for a time in the earth, in the common prison of death, but I know that my Redeemer liueth, and that hee will raise mee heereafter againe, and that beeing dead, I cease not to be and to dwell with the Lord who is not the GOD of the dead, but of the liuing,

Gen. 3. 6

Math. 28. 20

Isay 57. 2.
Iob 14. 25

liuing, so that after this mortall life I shall liue eternallie vnto God.

The house of the Lord is my habitation, the Lord is the Father of the Familie, and I am become one of his houshold seruants, death dwelleth not in his house, but in hell, which is the habitation of the diuels, and therefore I need not feare death.

It is true that the world would faine make mee beholding vnto it, but what pleasure is there to liue in the world, to moove me to leaue it vnwillingly? I am borne into this world a mortall man, and I shall goe immortall out of it, the day of my birth, was the first day of my death: and the day of my death shall be vnto me the first day of my immortalitie.

I enter weeping into the world, my life hath beene a continuall affliction vpon earth, and I can now hardly goe out of it without teares.

My life hath beene a deceitfull desire of things that are to come, and vncertaine, a horror of that which is past, and a griefe for which I yet possesse.

CHAP. IIII.

The soules passage from misery vnto glory.



Haue called that life, which hitherto hath been a continuall death vnto me; a life (I say) of trauels, spent by sickneſſe, consumed by heat, dead with cold, dried vp by sadneſſe, seperated from ioy, ouer-whelmed by care, troubled by the aire, inglutted by water, brought into danger by youth, and reduced to nothing by old age; and therefore from henceforth by better reason I will call death life, seeing it hath been made a way vnto me of eternall life.

Ioh. 5. 24. Esa 2. 21.

If we call the last gaspe of our life death, I cannot doe lesse then call all the rest of the time of our breathings death, seeing they are al breathed out in one manner, and after one fashion and that they follow one the other orderly, euen vntill the last gaspe. There is onely one difference betweene this life and that which we call death, which is, that as long time as our life lasteth in this world; we haue also as long time to dye: but when I am once dead, then I shall leaue to die. If then I liue long time here, I must also die long time, for that the nature of this world is such, that a man liuing therein, dyeth, and that we liue dying; It hath a name

of

of life, but in effect it is death, for in my body there is nothing else but mortality, corruption and infirmities.

In my soule there is a continuall combat, the flesh coueteth that which is contrary to the spirit, and the spirit that which is contrary to the flesh; sometime the flesh is weake, and the spirit strong; sometimes the spirit is weake and the flesh strong and I haue not attained to these yeeres without stumbling and falling: but after death I shall goe safely, when the corruption of my nature shall faile, and that sanctification shall be perfect in me: Oh good God! what pleasure is there that I shall not then feele? what ioy shall not inuirone me about, when I shall find my selfe to be in the company of the Angels? when with mine eyes I shall see my Redeemer, and behold the infinite brightnesse of the Diuine light? when there shall be no more feare of death, no anguish, no teares, no crying, nor any paine, & that all my griefe shall be turned into ioy; when I shall be rich without auarice, lifted vp without pride, when I shall possesse all without couetousnesse; and that without dying I shall liue eternally; I can easily shew you what there is not in life euerlasting: then what is properly in it? There is no feare of sickenesse, death, sadnesse, infirmities, hunger, thirst, heate, cold, night-quarrels, want of any thing, paine, corruption, seducing, nor temptation of Sathan: I haue told

Rom. 7. 23.

Phil. 3. 2.

Iob 14. 37.
1 Tim. 6. 18.

told you (although but in part) what is not in it, shall I now shew you what is in it? I can say nothing vnto you; but as the Apostle S. *Paul* saith, that the eye hath not seene, nor the eare hath not heard, neyther hath it entred into the heart of man to thinke vpon, nor to conceiue the inestimable riches which God hath prepared for those that loue him. If it be so, what can I doe better then to lift vp mine eies vnto heauen, mine eares vnto God, and my heart vnto Paradise, there to see and vnderstand that, which heere on earth I cannot comprehend; and therefore my soule sighes after thee O Lord, and when, when I say, shall the time be that I may behold the light of thy countinance? how long time shall I yet sigh in this terrestriall pilgrimage, in this body of death, and in this banishment and continuall seruitude on the earth, before I shall celebrate that eternall Sabboth with thee? The world seeketh to deuoure me, and Sathan seeketh to destroy me; come to my aid, oh Lord, and I shall be in safetie The Labourer longeth for the euening, the Pilot for the hauen whereunto he sayleth, and a woman for the hower of her deliuerance. The labourer desireth the harueſt, & my soul desireth nothing but thee, O Lord, that it may be deliuered out of this sorrowfull world, to be with thee, which art my soueraigne good, and to reioyce with thy deare Sonne Iesus Christ,

Iob.6.35. & 4.14

1 Cor.2.9.

2 Cor.5.2

Psal.73.26.

Christ, the Angels and the Saints eternally; my flesh is weake and my hart fainteth, but thou art my strength and my inheritance for euer. And therfore, from henceforth, both in life and death I will submit my selfe vnto thy holy will, and patiently stay the time wherein I shall perfectly glorifie thy holy name there aboue in the heauens, and that I shall be honoured of thee (although I am vnworthy) depart then all my enemies; if I liue, I liue to the Lord, I come to yeeld my soule into thy hands. God is my Father, and he disposeth of me as it pleaseth him; come Lord Iesus, for thy seruant commeth towards thee, the euening approcheth, stay by me, I am willing, but aide me, and support my infirmitie. I trust only in thy sauing health oh Lord, when it pleaseth thee; behold thy seruant is ready receiue him into thy holy peace.

Luk. 21. 19

Rom 13, 1

Luk. 2. 24

CHAP. V.

Diuers notable sentenses fit to prepare a man to die well.

1. PRepare your selfe in time to die, that death by suppressing you find you not ill prepared thereunto.

2 Learne to die before you die, and you shall liue eternally after death.

3. As

3 As many sinnes as there are in you, as many prickes and stings of death are fixed in your soule, bereaue your selfe of your sinnes at your death, and your soule shall be preserued in death.

4 Remember that you must dye, and you shall neuer sinne.

5 Delay not your repentance, vntil the day that you fall sicke, for the affliction of that day is proper vnto it selfe.

6 Let not the mercy of God cause you to sinne; if you will be deliuered from his wrath; and forget him not when you are in health, if you will not haue him to forget you in the time of sickenesse.

7 Repent while God giueth you time, open your gate while he knocketh, seeke him while he is to be found, and call vpon him while he is neere, as knowing not, if after this time, you may yet find grace to repent.

8 Leaue sinne while you are able to sinne otherwise you leaue not sinne, but sinne leaueth you.

9 Liue as the Iust doe. and you shall not need to feare the death of the wicked; make your inheritance sure while you are here on earth, and then neither the first resurrection, nor the second death can hurt you.

10 Embrace that which is not perishable, while you are mortall and transitory; leaue the earth, while you are vpon the earth, alwayes remembring

membring, that man here hath neither houre, nor time permanent.

11 Liue this day as you should die to morrow, to the end that in death you may not be ashamed of your forepassed life, and that you may not feare death.

12 Rise vp in the morning, as if you should not liue till euening, and neuer goe in such sort to bed, that you should be in feare to dye that night.

13 When you attaine to day againe, remember that your life is shortned by a night, and that the day being past, you are neerer to death by a day then you were before.

14 All whatsoeuer you can wish at the houre of death, to haue done while you liued, doe it now, and in so doing you shall find an inestimabld treasure of peace in your conscience.

15 Remember that the day of your death is the day of your particular iudgment; for the generall iudgement, which is common to all, will not finde you in other state then you were in at the day of your death.

16 In all that you doe, or not doe; whether you eate or drinke, sleep or wake, let the sound of the Trumpet at the latter day still be in your eares; Arise you that are dead, and come to the iudgement, and the latter iudgement will not condemne you in the last extremity.

17 Call to minde the security of that day wherein you must yeeld account vnto the Lord

of

of all that you haue done or neglected, of all your words, workes, and thoughts, and the seuerity thereof will not be seuere nor rigorous vnto you.

A Prayer for them that are about the sicke.

HEare vs, Almighty and most merciful God and Sauiour, extend thine accustomed goodnesse to this thy seruant, which is grieued with sicknesse; visite him (O Lord) as thou diddest *Peters* wiues mother, and the Captaines seruant, restore vnto this sicke body his former health (if it be thy will) or els giue him grace to take this thy visitation patiently, that after this painfull life ended, he may dwell with thee in euerlasting life: O Lord, behold we bend our knees, yea the knees of our hearts with vnfained prayers, and lift vp our eyes to the throne of thy mercies seate, to hearken to these our petitions, according to these our promises, therefore O Lord grant our requests, we are gathered here together in thy Name, in the behalfe of this thy seruant; deliuer him we humbly beseech thee, from these his languishing paines and miseries of sickenesse, and as it hath pleased thee to lay thine hand vpon him; so, O Lord, restore him to his former health; keepe him, O Lord,

Lord, from fearefull and terrible aſſaults, & deſpitefull temptations of the diuel, ſin, & hel: deliuer him, O Lord, as thou deliuereſt *Noe* frō the raging waues of the floods; *Lot* from the deſtruction of Sodome; *Abraham* from the feare of the Caldeans; the children of Iſrael from the tyranny of *Pharao*; *Dauid* from the hands of *Goliah*; the three men from the violence of the fiery Furnace in Babylon; *Daniel* from the mouth of the Lions; *Ionas* from the belly of the Whale, and *Peter* from the priſon of *Herod*: Euen ſo, O gracious Lord, deliuer the ſoule of this perſon, both now, and whenſoeuer he ſhall depart hence from all perill and danger, open vnto him at the houre of death the doore of Paradiſe, the gates of Heauen, and the entry of euerlaſting life, O Lord Ieſus Chriſt, forgiue him all his ſinnes, and leade him with ioy into the Kingdome of thy heauenly Father, euen to the boſome of *Abraham*, and appoint him his euerlaſting reſt that he may reioyce with thee, and all the eleect children of God, to whom be all honour, glory, powes, and dominion, *Amen*.

The

The sicke Persons Prayer.

LOrd hearken to my prayer, and giue eare to my humble request, Lord be mercifull vnto me, and giue me grace patiently to beare the crosse, and in the middest of this my sickenesse alwayes to say; thy will, O heauenly Father, be done, and not mine; forgiue and forget most gracious Father, all mine iniquities, blot them out of thy remembrance, and cast them from thy sight, O Lord, as farre as the East is from the West, the North from the South: they are many & innumerable, let them not arise vp in iudgment against me, neither enter thou into thy narrow iudgment with thy seruant, O Lord for no flesh is righteous before thee, handle me not according to my deserts, deale not with me after my wickednesse, neither reward me after mine iniquities; O Lord my God, looke not into my enormous nor incestuous life: I am ashamed of my sinnes, and aske pardon for my faults, euen with a repenting heart and sorrowfull minde, a bleeding soule, with hidden teares of a true and vnfained repentance for my misdeeds; yea, my woonded breast surcharged with oppressing griefes, doth sigh, groane and lament vnder the burthen of my heinous crimes;

crimes: wherefore, O Lord, waſh them away with thy blood which thou haſt ſhed for my ſinnes, and I ſhall be cleane and pure without ſpot; purge me, O Lord, with thoſe precious drops that diſtilled from thy tormented heart, and I ſhall be whiter then the ſnow, bury mine offences in the ſepulchre of thy death, & cloathe me with the garment of righteouſnes, O Lord, for thine iuſinite goodneſſe and mercy ſake receiue me into thy tuition and fauour: pardon, O Lord, and remit my ſinnes, as thou forgaueſt *Dauid* his murther and adultery with *Berſheba*; *Saul* his perſecutions of thy people; *Peter* his denyall; *Mary Magdalen* her laſciuious life, and the Publican in the Temple with ſtriking his breaſt, craued thy gracious pardon; ſaying, Lord haue mercy vpon me a ſinner; & although my ſinnes and offences are farre greater, and more grieuous then theſe; yet, O Lord, thy mercies exceed and are more compaſſionate then our ſinnes manifold; I iuſtifie not my ſelfe, O my God, by the offences of theſe, but declare thy righteouſneſſe and mercifull clemencies in forgetting and forgiuing our abominable treſpaſſes and tranſgreſsions of thy will, which though we are froward, then thou art gentle, though we are ſtubborne, yet thou art meeke, and though we runne headlong to the pits brinke, and to the gates of hell; yet thou of thy goodneſſe calleſt vs backe, and remitteſt all that we haue done amiſſe, O Lord,

I haue aoknowledged my faults that they are best knowne vnto thee; wherefore, O Lord, I aske forgiuenesse of the same, send me the comfort of thy holy spirit, that if thou giue me my former health and strength of bodie, I may amend my life according to thy sacred will, and walke worthily in thy lawes and commandements, if it be thy pleasure to take mee hence out of this transitory life, O Lord, grant that I may rest and liue with thee for euer, world without end O Lord, hearken vnto these my petitions for Iesus Christ his sake, I aske them and all other things which thou shalt thinke meete both for our soules and bodies in the same forme of prayer as hee himselfe hath taught vs, saying; *Our father which art in Heauen, &c.*

A Prayer at the howre of Death.

O Lord Iesus Christ, which art the onely health of all men liuing, and the euerlasting life of them which die in thy faith; I wretched sinner giue and submit my selfe wholly to thy most blessed will, being sure that the thing cannot perish which is cōmitted to thy mercy, I most humbly beseech thee

O Lord

O Lord to giue me grace that I may now willingly leaue this fraile and wicked flesh in hope of the resurrection, which in better manner shal restore it to me againe, grant me, O Lord God, that thou wilt by thy grace make strong my soule against all temptations, and that thou wilt couer and defend me with the buckler of thy mercy against the assaults of Sathan; I acknowledge, that there is in my selfe no hope of saluation; but all my hope and trust is in thy most mercifull goodnesse, I haue no merits, nor good workes, which I may alledge before thee; of sinnes and euill workes, alas! I see a great heape, but through thy mercy, I trust to be of the number of them to whom thou wilt not impute their sinnes, but take and accept me for righteous and iust, and to be the inheritor of euerlasting glory. Thou O most mercifull Lord, wert borne for my sake, thou didst suffer both hunger and thirst, thou didst preach, teach, pray and fast for my sake, thou didst all good works, and sufferedst most grieuous pangs and torments for my sake: and finally, thou gauest thy most precious body to dye, and thy blessed blood to be shed on the Crosse for my sake: wherefore most mercifull Sauiour, let all these things profit me, which thou hast freely giuen me, which hast giuen thy selfe for me, let thy blood cleanse and wash away the spots and foulnesse of my sinnes, let thy righteousnesse hide and couer my vnrighteousnesse, let the me-

rits of thy bitter sufferings be a sufficient and propitiatory sacrifice, and satisfaction for my sinnes; giue me, O Lord, thy grace, that my faith and beliefe of thy true and grieuous death wauer not in me, but euer be firme and constant that the hope of thy mercy, and life euerlasting neuer decay in me, that charity waxe not colde in me: and finally, that the weakenesse of my flesh be not ouercome with the feare of death; grant me also, O most mercifull Sauiour, that when death hath shut vp the eyes of my body, yet the eyes of my soule may still behold and looke vpon thee, and that when death hath taken away the vse of my tongue and speech; yet my heart may cry, & say vnto thee, O Lord, into thy hands I giue and commit my soule, Lord Iesus receiue my spirit, and take me to thy mercies, *Amen.*

PSALME. 15.

1

LOrd in thy house who shall for euer bide?
To whom shal rest in sacred mount betide

2

Eu'n vnto him, that leades a life vnstained,
Doth good, or speakes the truth from heart vnfained.

3

Who with his tongue deceit hath neuer vs'd,
Nor Neighbor hurt, nor slandered, nor accus'd

4

Who louing good men, is from bad estranged,

Who

Who keeps his word (though to his loſſe) vn-
5 (changed.
To Vſury who hath not money lent,
Nor taken bribes againſt the innocent;
Who in this courſe doth conſtantly perſeuer,
In holy hill vnmou'd ſhall liue for euer.

PSALME. 130.

1

IN deepe gulfe of affliction,
Ore whelm'd with miſeries:
I craue Lord thy direction,
With neuer ceaſiug cryes.

2

O heare my lamentation,
Tis time, tis time, O Lord;
And to my ſupplication,
A gracious eare accord.

3

If of my huge abuſes,
A ſtrict account thou take,
Lord I haue no excuſes
To skape hels burning lake.

4

But ſince with true contrition,
My times I waile and blame;
O ſaue me from perdition
To feare and praiſe thy Name.

5

God hath been all my comfort,
My ſoules ſure prop, and ſhield:

to Heauen

My hopes in my discomfort
Still on his Word I build.

6

My soule base earth dispising
More longs with him to be,
Then rosie mornings rising
Tyr'd watchmen watch to see.

7

Lay thy hopes sure foundation,
On God, O Israel;
On God in whom saluation,
And boundlesse mercy dwell.

8

The Leaprous spots that staine you,
He then will pacifie;
Sinnes fetters that enchaine you,
He gently will vntye.

PSALME. 142.

1

WIth sobbing voyce, with drowned eyes,
And ioyned hands rais'd vp to skies
With humbled soule, and humbled knee,
I cry (deare Lord) I pray to thee.

2

My hollow eyes a briny shower,
Of teares into my bosome powre,
And I into thy sacred eares,
Powre out my heart, vnloade my feares,

3

Though on each side with dangers pend,

I now

I now be brought to my wits end:
Thou canſt giue me a thread, whereby
I from this laberinth may flie,

4

My harmeleſſe feete can walke no way,
But priuy ſnares my foes forelay:
Where looking round about for aide,
My friends to know me are afraid.
No humaine ſuccour now is left,
To mee of helpe and hope bereft;
My life is ſought by many a one,
But (ah) protected is by none.

5

To thee O Lord my cries I ſend,
My certaine hope, mine onely friend,
I haue in this falſe worlds wide ſcope
None other helpe, none other hope.

6

O heare my cry, for faint I grow,
Oppreſt with endleſſe weight of woe.
Mee from my Perſecutors free, (mee.
Too great, too ſtrong for poore, weake

7

Bring me from out this dreadfull caue,
My Priſon and my liuing graue,
Where Rockes, and rocky-hearted foes,
My flight on euery ſide encloſe.

So ſhall my thankefull tongue alwaies,
Poure out a fountaine of thy praiſe:
And this thine aide ſhal teach the iuſt

On thee, their Rock, to builde their truſt.

PSALME. 86.

1

TO mine humble ſupplication,
Lord lend eare and acceptation;
Heare me now ſo weake, ſo poore,
That, ah, I can beare no more.

2

Saue my life which thou diddeſt cherriſh
Vntill now, now like to perriſh.
Saue thy ſeruant, that hath none
Helpe nor hope, but thee alone.

3

After thy ſweet wonted faſhion,
Showre downe merey and compaſſion
On me ſinfull wretch, that cry
Vnto thee inceſſantly.

4

Send, O ſend reuiuing gladneſſe,
To my ſoule oppreſt with ſadneſſe,
Which from clogge of earth ſet free
Wing'd with zeale flies vp to thee.

5

To thee, ritch in mercies treaſure,
And in goodneſſe without meaſure,
Neuer fayling helpe to thoſe,
Who on thy ſure helpe repoſe.

6

Let thine eares, my ſinnes haue clozed,
Too too long, be now vnclozed,

That

That my cries may entrance gaine,
And being entred grace obtaine.

7

As I haue so will I euer,
In my cloudy times persеuer
To thee (Lord) to cry and pray,
For thou seldome say'st me nay.

8

No God else is comparable,
Vnto thee, none else is able
Once to counterfet but one
Of the workes which thou hast done.

9

Nations all thy hand did fashion,
And of this great Ball each Nation
With bow'd knees shall come before
Thee and thy great Name adore.

10

For thou darter of dread Thunders,
Great in might, and working wonders,
Other Gods are wood and stone,
Thou the liuing God alone.

11

Heauenly Tutor of thy kindnesse,
Teach my dulnesse, guide my blindnesse,
That my feete thy pathes may treade,
Whose end t' endlesse blisse doe lead.

In knots to be loosed neuer
Knit my heart to thee for euer:
That I to thy name may beare,

Fearing

Fearing loue, and louing feare.

12

Thou shalt still (deare God) be prayſed,
With my heart to Heauen raiſed,
And while breath I haue to liue,
Thankes to thee my breath ſhall giue.

13

For when Iuſtice I deſerued,
Thy ſweet mercy me preſerued,
Pulling me from deaths ſharpe pawes,
And the graues all-ſwallowing iawes.

14

Mighty men in malice endleſſe,
Band againſt me, helpleſſe, friendleſſe,
Carefull me, poore man, to end,
Careleſſe thee, great God, t' offend.

15

But thy might their malice paſſes,
And thy grace thy might ſurpaſſes:
Swift to mercy, ſlow to wrath,
Bound nor end thy goodneſſe hath.

10 JY 57

16

Thy kind looke no more deny me,
But (deere Lord) in mercy eye mee,
O giue me, thy ſlaue, at length
Eaſing aide, or bearing ſtrength.

17

And ſome gracious token ſhew me,
That my foes, that watch t' orethrow me,
May be ſham'd and vex't to ſee.
Thee to helpe and comfort me.

FINIS

Thomas Collings Esqr
1792

Thomas Collings Esqr
1793